



Carolus Barton Coll: Eman.





Lbeit some *Aristarchus* may perhaps finde some lacke of faithfulnessesse and diligence in this worke: yet there is none so forward to denie; but that there is some fruit and profit to be found therein; seeing that it commeth now abroad much more enlarged and encreased, and more diligently corrected then it was before either in the Latine or in the English. And where before in the other prints, there lacked matter necessary to the opening and declaration of the Figures parteyning to the inner parts: it is now so plainly set forth, that the simplest Midwife which can reade, may both vnderstand for her better instruction, and also other women that haue neede of her helpe, the more commoditie. Wherefore my desire is, that it may be receined and practised of Midwiues, and all other matrones, with no lesse successe then it is with good will and desire written to profit and to doe good to others.

The Table of the first Booke of the birth of mankind.



First, a Prologue to the women readers.	Fol. i.
Item, a briefe declaration of the contents of the first Booke.	Chap. i. Fol. rbi.
In how many coates the body is lapped or innolued.	chap. ii. Pag. rbi.
A declaration what the Muscles be.	chap. iii. Fol. xxi.
Of the kell, called Peritoneum.	chap. iiii. Fol. xxiii.
The declaration of the names and nature of the Patrir.	chap. v. Pag. xxiii.
Of the Uombe and his parts.	chap. vi. Fol. xrb.
Of the Mother part.	chap. vii. Pag. xxviii.
Of the vessells of seed, called the Stones, with other thereto appertayning.	chap. viii. Fol. xxxi.
Of the seede bringers.	chap. ix. Pag. xxx.
Of the office and vse of the seede bringers.	chap. x. Fol. xxxiii.
Of the way by which the seed is sent from the Stones, to the angles and corners of the Patrir.	chap. xi. Fol. xxxiv.
A declaration of the situation of the bladder in Women.	chap. xii. Pag. rli.
Of the vaines, which resort to the Patrir, and the parts thereof. Item, of the Termes and their courses, with the causes thereof.	chap. xiii. Fol. rliii.
Of the three caules or wappers wherin the Infant is lapped.	chap. xiiii. Pag. l.
Which of the three Patrir vaines containe the Termes, and how the milke commeth to the womans breastes.	chap. xv. Fol. lvi.
The declaration by letters of the Figures following, where	in

The Table.

In be set forth to the eye, every part in woman, mentioned
in this Booke before.

Of the first figure. Fol. lxxxiii.

Of the second figure. Pag. lxxxiii.

Of the third and fourth figures. Fol. lxxxv.

The fifth, six, seventh and eight figures. Pag. lxxxvi.

The ninth figure of women. Fol. lxxxvii.

All which figures follow in the end of the first Booke.

The Table of the second Booke.

Of the time of birth, and which is called naturall or unnat-
turall. chap. i. Fol. lxxxix.

Of ease and unease, difficult, or dolorous delivrance, and
the causes of it, with the signes how to know and foreses the
same. chap. ii. Fol. xc.

How a woman with child shall use her selfe, and what re-
medies be for them that have hard labour. chap. iii.

At the end of the which third chapter, are placed the birth si-
gnes both naturall and unnaturall. Fol. xc.

Remedies and medicines by the which the labour may be
made tolerable, easie, and without great payne. chap. iiii.

How the secundine, or second birth shall be forced to issue
forth, if it come not freely of his owne kinde. chap. v.

How that many things chance to a woman after her labour,
and how to avoyde, defend, or to remedie the same. chap. vi.

Of Aborcements or untimely birthes, and the causes of it,
and by what remedie it may be defended, holpen, and eased.
chap. vii.

Signes whereby yee may foreses aborcement. chap. viii.

The Table.

Of ready remedies, and by what signes or tokens it may bee
knowne, and by what meanes it may also bee expelled.
Chap. ix. Fol. cxi.

In the last Chapter of this Booke bee briefly recited cer-
tain expert medicines, which bee most requisite to the
chiefe purpose intended in this present Booke. Chap. x.
Fol. cxli.

The third Booke.

In the first Chapter of the third Booke, is first declar-
ed the matters therein contained, and then how the
Infant newly borne must be handled, nourished, and
looked to. Folio. cxli.

Of the Nurse and her milke, and how long the child should
suck. Chap. ii. Pag. cxli.

Of divers diseases and infirmities which chance to chil-
dren lately borne, and the remedies therefore. Chap. iii.
Pag. cxlviii.

Of the fire and overmuch loosenesse of the belly. Fol. cxli.
To unloose the child, being bound. Pag. cxl.

Remedie for the Crampe, or distention of members.
Fol. cxli.

Remedie for the Cough, and distillation, or catarrhes of the
head. Pag. cxlii.

Remedie for short wind. Pag. cxliiii.

Against wheales or bladders on the tongue. eodem.

Of excretion of clefure, chapping or chyning of the
mouth. Pag. cxlvi.

Of Apoplexie and running of the ears. Fol. cxlvii.

Of Apoplexie in the head. eodem.

Of the swelling or bolting of the eyes. Pag. cxlviii.

Of the redness or the white of the eyes. eodem.

Against immoderate heat, or the fever. eodem.

Against fretting or gnawing in the belly. Fol. cxlix.

Against

The Table.

Against swelling of the body.	Pag. clxx.
Against often sneezing.	eodem.
Of the lues in the body, and the cure.	Fol. clxxi.
Against swelling of the Coodes.	eodem.
Against swelling of the Panell.	Pag. clxxii.
Against unsleepinesse.	eodem.
Against peryng of the hiccot.	Fol. clxxiii.
Against often parbreking by weaknesse and feblemesse of the stomacke.	Pag. clxxiii.
Against searefull and terrible dreames.	Pag. clxxvi.
Against issuing forth of the fundament gut.	eodem.
Against Tenasmus.	Fol. clxxvii.
Against Wormes in the belly.	eodem.
Of chaling or galing in any place of the body.	Fol. clxxix.
Of the falling sicknesse.	Pag. clxxx.
Consumption or pyning away of the body.	Fol. clxxxi.
Of lassitude, wearinesse, or heavinesse of the chylde's body.	Pag. clxxxii.
Of trembling of the body, or of certayne members of the body, called the Palse.	Fol. clxxxiii.
Against the strangury or Stone, with stopping of the vrine.	eodem.
Of goggle eyes or looking askint,	Fol. clxxxv.

The fourth Booke,

O f such things the which shall bee intreated off in this fourth Booke. Chap. i.	Pag. clxxxvi.
Of conception, and how many wayes it may be hindered or letted. chap. ii.	Pag. eodem.
How many wayes conception may be letted, and how the causes may be knowne. chap. iii.	Pag. clxxxviii.
How to know whether lacke of conception be of the woman or of the man, and how it may be perceined whether she be conceived or no. chap. iiii.	Fol. clxxxix.

The Table.

Of certaine remedies and medicines which may further the woman to conceive. Chap. v.	Fol. cxxv.
Of bitter bellifying receipts. Chap. vi.	Fol. cxxvi.
Of the causes and remedies for Dandriffe of the head.	Fol. cxxvii.
To take away hayres from places where it is unseemly.	Fol. cxxviii.
To doe away freckles or other spots in the face.	Fol. cc.
To destroy Warts and such like excrescences on the face, or elsewhere.	Fol. cci.
To cleare and clarifie the shame in the hands, face or other part of the body.	eadem.
To supple and mollifie the ruggednesse of the skinn.	Fol. cccii.
Against sobaine risings of pimples through unkinde heate in the face, or else where.	Fol. ccciii.
To keepe and preserve the teeth cleane.	eadem.
Of stinking breath.	eadem.
Of the ranke sanour of the arme-holes.	Fol. ccciiii.

Here endeth the Table.

Of the causes and remedies for Dandriffe of the head. Fol. cxxvii.
To take away hayres from places where it is unseemly. Fol. cxxviii.
To doe away freckles or other spots in the face. Fol. cc.
To destroy Warts and such like excrescences on the face, or elsewhere. Fol. cci.
To cleare and clarifie the shame in the hands, face or other part of the body. eadem.
To supple and mollifie the ruggednesse of the skinn. Fol. cccii.
Against sobaine risings of pimples through unkinde heate in the face, or else where. Fol. ccciii.
To keepe and preserve the teeth cleane. eadem.
Of stinking breath. eadem.
Of the ranke sanour of the arme-holes. Fol. ccciiii.

A Prologue to the women Readers.

HERE in the beginning of this present Prologue, I will follow the example of them which when they bid any guests to dinner or supper, are wont first to declare what shall be their cheere, what fare, and how many dishes they shall haue, praying them to take it in good worth, and to looke for neither better ne worse then hath been mentioned of: And euen so heere will I doe. Before that yee enter into the reading of this little Treatise, I shall succinctly and in few words recite the summe & chiefe contents of the same, with the benefit and profite which may ensue to the diligent and attentive reader thereof, to the end that yee of these things being first well aduertised, may haue the more or lesse courage to employ your labour in ouer looking & perusing of the same. For commonly it doth occasionate any man to be the more prompt, ready, and willing to take paines, when he is assured or certtified of the profite, purpose, and fruite thereof comming: and likewise it is a great p Locke or allure ment, entising and moving a man to reade any booke, when he is somewhat first admonished of the matters comprehended and contained therein.

Wherefore now to come to our purpose: Wee shall vnderstand that about three or foure yeeres before I tooke this booke in hand, a certaine Audious and Dil-

The intent
of the Au-
thour.

The more
part of this
booke trans-
lated into
English
three or
foure
yeeres be-
fore I be-
gan it.

The name
of this
booke.

gent clerke, at the request and desire of diuers honest and sad matrons, being of his acquaintance, did translate out of Lataine into English a great part of this booke, entituling it, according to the Latine inscription, *De Partu Hominis*, that is to say, Of the Birth of Mankinde: which wee now doe name, The womans Booke, for so much as the most part, or wel-neere all therein entreated off, doth concerne and touch onely women. In which his translation, he varied or declined nothing at all from the steppes of his Latine author, observing more fidelity in translating, then choyce or discretion (at that time) in admitting and allowing many things in the same booke, greatly needing admonition, and wary aduice or counsell to the readers, which otherwise might sometimes be that for a helpe, the which should turne to a hinderance. Wherefore, I reuoluing and earnestly reuising from top to toe the said booke, and heerewithall considering the manifolde vtilitie and profite which thereby might ensue to all women (as touching that purpose) if it were more narrowly looked ouer, and with a straighter iudgement more exactly euery thing therein pondered and tried, thought my labour and paines should not be euill employed, ne vnthankfully accepted and receiued of all honest, discreet, and sage women, if I, after good and diligent perusing thereof, did correct and amend such faults in it, as seemed worthy of the same, and to aduise the readers what things were good or tolerable to be vsed, which were dangerous, and which were utterly to be eschued. The which thing I haue not onely so done, but ouer this, haue thereunto adioyned & annexed diuers other more experimented and

Many
things annexed and
newly added to this
booke.

and moze familiar medicines. And further, haue in the first Booke set forth, and evidently declared, all the inward parts of women (such as were necessary to be knowne to our purpose) and that not onely in words, but also in liuely and expresse figures, by the which euery part befoze in the Booke described, may in a manner bee as exactly and clearely perceiued, as though yee were present at the cutting open of Anatomy of a dead woman.

The contents of the first booke.

And thinke not the vtilitie and profite of this first Booke, and knowledgethereof, to be little or of small value, but take it as the foundation and ground, by the perceiuerance whereof, your wits and vnderstanding shall be illuminate and lightned, the better to vnderstand how euery thing cometh to passe within your bodie, in the time of conception, of bearing, and of birth. And further, by the perfect knowledge of this Booke, yee shall clearely perceiue the reason of many diseases which happen peculiarly to women, and the causes thereof: by which perceiuerance, againe yee shall haue the readier vnderstanding how to withstand and remedie the sayd infirmities or diseases. For note yee well, that as there is no man whatsoever hee be, that shall become an absolute and perfect Physitian, vnlesse he haue an absolute and perfect knowledge of all the inwards and outwards of mans and womans bodie: euen so shall yee neuer groundly vnderstand the matters containd in the second Booke, or any other communication, or writing touching the same intent, except yee first haue true and iust cognosant in the first Booke. Againe, when that a woman cometh to a Physitian for counsell, concerning

How profitable the first booke is.

The vtilitie of the perfect knowledge of Anatomy.

cerning some thing that may be amisse in the part : the answer of the Physitian, and reasonable allegation of causes to the same infirmity, is many times obscure darke, and strange, to be comprehended by the woman for lacke of due knowledge of the situation, manner & fashion of the inwards. And truely when a person is sicke or diseased in any part, it is halfe a comfort, yea halfe his health, to vnderstand in what part the disease is, and how that part lieth in the body. This knowledge also ministreth yet a farther engin and policie, to inuent infinitely the better how the medicine should be applied, and after the most profitable sort ministred & set to the diseased plot. To be short, all the wittinesse, and artificiall crafty inuention, and diuers maners of ministrations in the noble science of Physicke, proceedeth and springeth of the profound knowledge of Anatomy. Therefore mine aduise and vtter counsell is, that all women in whose hands this little Booke shall chance to come, with all diligence doe force themselves perfectly to the vnderstanding of the first booke, well assuring them that they shall not repent them of their small paines bestowed in that behalfe. And to the end that euery thing might be the plainer, & more easie to attaine vnto, I haue at the latter end of the foresaid first booke set the figures which represent such matters as were intreated of in the same, and also haue thereto annexed a sufficient declaration and exposition by letters, of all parts and parcels contained in the said figures.

The coun-
saile of the
author to
the readers.

The con-
tents of the
second
booke.

In the second booke shalbe declared the diuers sorts and manners of the deliuerance or byrth of mankind, & all the dangers, perils, and other causes happening to the

The Prologue.

the labouring women in that season, with remedies and manifold medicines concerning the same: where also we haue not omitted ne left out any medicines being first in the old booke, but haue in many places certified and amended the same, according to reason and the lawes of Physicke: and besides this, haue added there-
Many truly experimē-
tod medi-
cines added
to this
booke
to diuers other salutary & effectuell medicines, such as either I my selfe, or other Physicians, being yet aliue at this day, haue experimented and practised: Furthermore, in this second booke, ye may finde diuers remedies whereby to prouoke the teares of flowres (when that needeth) or to restrain or stoppe the same, when they issue more largely then nature doth require, with many other matters, too long heere to be rehearsed.

In the third booke shall be intreated of, the election
Things en-
treated of in
the third
booke.
and choise, by certaine signes and tokens, of a good Nurse, which may foster and bring up the child being borne. Item, medicines increasing, diminishing, attenuating, engrossing, and amending the milke in the Nurses breasts. Also remedies for many and sundry diseases, which oft times chance vnto infants after their birth.

In the fourth and last booke we will somewhat com-
What is
contained
in the
fourth
booke.
mune of conception, with the causes hindering or furthering the same, shewing certaine counsell and remedies, whereby (by the grace of God) the vnfruitfull may be made more fruitfull, and impediments of conception, by vertue of medicines, remoued and overcome, the woman being made more apt to conceiue.

And further, in this last booke shall be vttered and set forth certaine embellishing receipts, concerning onely honest

honest and healthsome decozation and cleauinesse, al-
 wayes most laudable and commendable in a woman:
 as, To scoure and clesse the head, to cause the haire to
 keepe his naturall colour, To preserve the haire from
 falling away, To take away haire from certayne pla-
 ces; where being, it causeth some deformitie or vn-
 seemelinesse in a person, to supple and cleare the skin
 in the face, or other where, To remoue and do away
 spots, freking, and other such like displeasent markes
 and tokens, To supple and mollifie the skine being
 rugged and rough: with other moe such like matters,
 too long heere to be rehearsed, the which truely are not
 of any prudent person to be reiected, improued or dis-
 praysed, forasmuch as I teach nothing in that place,
 but that onely which may make to the honest, come-
 ly, and commendable construing and maintaining of
 the inset and naturall beautie in a woman, vtterly ab-
 horring and desying all farding, painting, and counter-
 feite cast colours, which of some damnable and mis-
 proud people be daily vsed, such as by all meanes
 possible seeke and search moze the abhominable and
 diuellish painting and garish setting forth of their moz-
 tall carkases (the better thereby to commend it vnto
 the eyes of foolish and fond men) then by honest, sober,
 debonaire, and gentle manners, so to demeane their
 life, that they may thereby rather obtaine the lone, a-
 micie, and hearty perpetuall fauour, first of God, and
 then of all honest, discreet, and godly wise men. Thus
 now to be short, I haue in as compendious manner
 as the matter would suffer, set before your eyes the
 chiefe and principall contents comprehended in this
 little volume. And now remayneth there nothing else
 but:

Against
 painting of
 womens
 faces.

The bene-
 volence of
 the reader
 required.

but only to require the beneuolent fauour and good acceptance of this my labour and paines, spent in the compiling of these foresaid matters, praying, that as it hath been to me painefull in the composing thereof, so it may be both pleasant and fruitfull to all women, (for whose sake and onely respect it was set forth) in the reading thereof. Howbeit, I am not ignorant, ne vnshure, that many there are, before whose sight this Book shall finde small grace, and lesse fauour. So hard a thing it is to write or indite any matter whatsoeuer it be, that should be able to sustaine and abide the variable iudgement, and to obtaine or winne the constant loue and allowance of euery man, especially if it containe in it any nouelty or vnwonted strangenesse. Therefore the ancient Poets in times passed, when that they enterprised any new or strange works, were wont in the front of the same, with great protestation, to inuocate and call vpon all the goddes and goddesses by name, requiring them fauourably to as-
 pire, aide, and prosper their attempted purpose, to the end that by their obtained fauour, it might be the more acceptable and gracious to all such as should it behold and read. Whose example, right necessary and needfull it were that I heere should deuoutly ensue and follow, so that I could first beleue, that by such maner of inuocation, might be allured and wonne the beneuolencie and willing fauour of all such in whose hands this present Booke shall happen to fall. But truly I do suppose, that although I should call downe all the nine noble Muses out of the famous mount of Hellicon, or pray to be assistant the three louing Graces or great Apollo, God, master, and chiefe inuentor of
 the

Hard to
 please ma-
 ny iudge-
 ments,

The man-
 ner of
 Poets in
 times past.

The diffi-
 culty to
 conceaue
 the good
 will of per-
 uers people.

The light
iudgements
of many
men.

Of them
that vtterly
doe con-
demne this
booke.

the nature of all hearbes and other medicines, or Escu-
lapius chiefe parrone and president in the worthy sci-
ence of Physicke, or wittie Mercurie with his dulce and
sugred eloquence, with sweete Suada, goddesse of all
persuasion, with all other the goddes and goodesses
what euer they be, in whom ingenious Poets doe
frigne to be a maiesty, might and power, to encline the
hearts of men for to delight and take pleasure in any
such thing which first shalbe by their Godhead allowed
and fauoured: though (I say) all these should firmly
conspire in one together, and bend them vnto the
most of their high puissance, to sacre, hallow, vna-
nd with their holy poetical spirit to breath ouer this booke,
yet should there be found people, of so ingrate, strange,
peruerse and wayward wittes, that would (without
all good reason) blame and impute the same, vnto each
yet seene, and much lesse read. For who be they that
give so precipitate and heady iudgements in all ma-
ner of matters, as such (for the more part) the which
therein shall haue least cognossance or knowledge, and
take least payne in reading or searching the veritie of
that thing, against the which they be most stout, dought-
ie and bold pronouncers. And this do I not say onely
of them that peraduenture shall heere and there in the
procelle of this booke finde any particular matters to
reproue and carpe, sometimes worthily, and some-
times otherwise: but also, yea, and that much more,
of them which generally without all exception, shall
condemne and vtterly repproue all the whole matter:
some alleaging that it is shame, and other some, that
it is not meete me fitting such matters to be treated
of so plainly in our mother and bulgar language, to
the

the dishonor (as they say) of womanhood and the derision of their owne secretts, by the detection and discovering whereof, men in reading or hearing, shalbe moued thereby the more to abhorre and loath the companie of women, and further in their communications to test and hound of womens priuities, not wont to be knowne of them: with diuers other such like caualations and reasons. So that their opinion is, that it were more expedient and better to suppress, and vtterly to condemne vnto darknesse for euer this booke, then to send it forth into the light. To, such is the light iudgment of them, the which in euery thing, whereof may ensue both good & euill, haue alwaies their eyes walking and firmly affixed and directed vpon the euill, picking and choosing out the worst of euery matter, omitting and leauing to speake of the best, as the thing which were nothing to their purpose. If euery thing in this world should be weighed and passed vpon after this sort, then should we be faine to condemne and banish those things farre from vs, which are at this time accompted and taken for the most necessary, worthie, and of greatest price or estimation. To be short, there is nothing vnder heauen so good, but that it may be peruerbed and turned to an euill vse, by them that be euill & naught themselves, and do abuse it: ne is there any thing so absolute and perfect, but by the occasion of the abuse thereof, at one time or other may and doth ensue great danger and damage to mankind. Fire and water be two right necessary elements to the vse of man, without the which we could not liue: yet by the meanes of them many a miserable deed hath beene done and perpetrated. By fire hath bin consumed and deuou-

Answer to
certaine ca-
uallations.

Nothing so
good but it
may be
abused.

Fire and
water abu-
sed.

Meate and
drinke abu-
sed.

Weapons
abused.

The Bible
abused.

The blessed
Sacrament
may be abu-
sed.

Whole
iudgements
can neuer
be indiffer-
ent,

denoured whole Cities and Countreies. By water swallowed and drowned infinite men, shippes, yea and whole regions. Againe, meate and drinke, to the moderate vlers thereof, doth minister and maintaine life: and contrary, to the vnmeasurable and vnfaciate gourmands and gluttons, it hath full many thousand times brought surfeit, sicknesse, and at the last death. By weapons Realmes and Cities be defended from the iniury and violence of their fierce enemies, the true wayfaring man from the assault of the theefe: yea and many times cleane contrary, by weapons Realmes and Cities be subuerted and vtterly destroyed, the true mans throate by the theefe cut. The most holy and sacred Bible teacheth nothing but holinesse and vertuous liuing, charitie to God and to our neighbour, reformation of our wicked liuing, and briefly, the high way to God. The blessed Sacrament of the body and blood of Christ Iesus, was instituted & ordained by our Saviour himselte, for a principall, earnest, liuely, and most present consolation & comfort of mans conscience: yet both holy Scripture, and also the foresaid holy Sacrament, haue been, be, and will be the confusion, and condemnation of a great number of the abusers & indigne or vnworthy receiuers of them both. Should men, for the auoyding of all those aforesaid inconueniences, & for the reasons aboue said, condemne and banish fire & water, forlake their meate and drinke, suppress and forbid all maner of weapons, abolish and set aside the holy Scripture, deny or vnt regard the blessed Sacrament: No it were but madnesse once to thinke it. Therefore I say, the iudgement of that eye can neuer be equall and indifferent, which hath more respect and regard

regard allowes to the displeasures and hurts possible to happen (onely through the misuse of a thing) then to the emoluments and profites daily and commonly like to ensue to the wel bless of the same that, that of it selfe is good, is neuer to be disallowed for the sake of them that do abuse it. For as the Apostle also doth testifie, To them that be good themselves every thing turneth to good: what ever it be, is to them a sufficient matter and occasion thereto to take the will of God, and the onely profit of their fellow Christians. And therefore, such as be of ill disposition, in every thing (be it neuer so good and salutary) picketh out matter of maintenance to their lewdnesse, turning matters of sadnesse and discretion, to foolish and peenish prating contention.

To the good every thing turneth to good.

The condition of such as be ill.

Wherefore considering that there is nothing in this world so necessary, ne so good, holy, or vertuous, but that it may by wickednesse be abused, it shall be no great wonder, though this little book also, made, written, and set forth for a good purpose, yet by light and lewde persons be used contrary to godlinesse, honestie, or the entent of the writer thereof. The abuse of this booke (in my simple iudgement) consisteth onely in these two points. The one is, lest that some ill disposed person should wickedly abuse this medicine as be here declared for a good purpose, to some deuillish and lewde vse: what I meane by the lewde vse of them, they that haue understanding, right soone will perceiue. The second point is, lest that this booke happening into any light marchants hands, should minister matter vnto such to deuise of these things at vnset and vnseemely times, to the derision or a shaming of such women as should be in presence, &c. For these reasons can I make

Wherein this booke may be abused.

The second point.

No light
persons
shall haue
any of these
bookes,

no better answer, then hath beene alledged before.
Notwithstanding yet I say, that I trust, yea, and
doe not doubt, but that this booke shall be so discretly
diuided abroad, that none of them shall fall in any such
persons handling.

Of foolish
and lewd
talkers.

Againe, if any doe chance to them, I am sure they
will as soone reade this Prologue, as the rest of this
Booke, the which thing when they shall see, here shall
they heare of me, that they be in their doings neither
honest, good, nor godly, but speaking inuicently, con-
temptuously, & continually of such things, they doe great
iniurie, dishonour, and contumely to nature: for he
that declareth any thing in man or woman, pryncie or
a part, talking and rehearsing it in reproach, derision,
or confusion of his fellow Christian, cannot be excused
of mortall and deadly sin, for so much as contumeliously
he ashameth and confoundeth his fellow Christian,
whereby he bringeth him out of his patience, ang-
ring him to ire and vengeance, in reuelling of such
things, and after such sort, as hee knoweth should a-
greeue and bere his minde, wherefore for such deedes,
he shall not be accounted of the number of honest & sage
persons, but of the light and lewd. Yet another sort
is there, which would that neither honest nor vn-
honest men should see this booke, for verasake (as they say) be
a man neuer so honest, yet by reading here of things to
them before unknowne, they shall contemne a certaine
loathsomnesse and abhorring towards a woman. To
these I answer, that I know nothing in woman so
pryncie or so secret, that they should neede to care who
know of it, neither is there any part in woman more
to bee abhorred, then in man, And if the knowledge of
such

Some
would that
neither ho-
nest nor vn-
honest
should haue
this booke.

such things which commonly be called the womans
 priuities, should diminish the hearty loue and estimati-
 on of a woman in the minde of man. then by this rea-
 son, Physicians & Chirurgicalians wiues should greatly
 be abhorred and misbeloued of their husbands: and I
 my selfe likewise, which write this booke. should mar-
 uellously aboue many other abhorre or loath women.
 But to be short, there is no such thing, neither any cause
 therto why. Wherefore all such slender reasons set a-
 part, let no woman be grieved who shall see or behold
 this booke: for if the party be lewde, vnhappy, and
 knauish that shall reade it, here I am sure hee shall
 learne neither lewdnesse, vnhappinesse, ne knauery.
 Howbeit, generally to all men in whose hands this
 booke shall chance to come, I counsell and exhorte, that
 they take not vpon them to talke of any things herein
 contained, but onely where it may edifie, and be assu-
 redly well accepted. For women lightly will not gladly
 heare of such matters by any man, vnlesse it be a Phy-
 sician, of whom they require counsaile, or of their dis-
 creete husbands. It shall be no displeasure to any ho-
 nest and louing woman, that her husband should reade
 such things: for many men there be of so gentle and lo-
 uing nature towards their wiues, that they will be
 moze diligent and carefull to reade or seeke out any
 thing that should doe their wiues good, being in that
 case, then the women themselves. Briefly, I require
 all readers thereof to interpret & construe euery thing
 herein contained according to the best, and to vse
 euery thing herein entreated of, to the purpose where-
 fore it was written. For truly as for my part, consi-
 dering the manifold, daily, and imminent dangers
 and

No matter
 who rea-
 deth this
 booke.

The exhor-
 tation to all
 readers.

The confi-
 deration
 why this
 booke was
 set forth.

No light
persons
shall haue
any of these
bookes,

no better answer, then hath beene alledged before.
Notwithstanding yet I say, that I trust, yea, and
doe not doubt, but that this booke shall be so discreetly
diuided abroad, that none of them shall fall in any such
persons handling.

Of foolish
and lewd
talkers.

Againe, if any doe chance to them, I am sure they
will as soone reade this prologue, as the rest of this
Booke, the which thing when they shall doe, here shall
they heare of me, that they be in their doings neither
honest, good, nor godly, but speaking inuenerently, con-
temptuously, & vntimely of such things, they doe great
iniurie, dishonour, and contumely to nature: For he
that declareth any thing in man or woman, pryncie or
a part, talking and rehearsing it in reproach, derision,
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of mortall and deadly sin, for so much as contumelious-
ly he ashameth and confoundeth his fellow Christian,
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 set forth.

This booke
sett forth in
many other
languages.

How La-
dies and
Gentlewo-
men haue
vſed this
booke,

and perills, the which all manner of women, of what estate or degree soeuer they be, in their labours doe sustaine and abide, yea many times with perill of their life (of the which there be too many examples, needlesse heere to be rehearsed) I thought it should be a verie charitable and laudable deede, and right thankfully to be accepted of all honourable and other honest matrons, if by my paines this little Treatise were made to speake English, as it hath bin long since taught to speake Dutch, French, Spanish, and diuers other Languages. In the which Countreyes there be few women that can reade, but they will haue one of these Bookes alwayes in readinesse, where also this and other such Bookes bee as commonly sold at euery Stationers shop, as any other Booke. The same commoditie then and profite which they in their regions doe obtaine by enioying of this little Booke in their maternall language, may also ensue vnto all women in this noble Realme of England, it being likewise set forth in our English speech, so that to them which diligently will aduert and giue heede to the instructions of this little Booke, it may supplie the roome and place of a good Midwife, and aduise them many times of sundry causes, chaunces, and remedies, wherein peraduenture right wise women and good Midwiues shall be full ignorant. And truely (as I haue bene credibly informed by diuers persons worthy to be beleued) there be since the first setting forth of this Booke, right many honourable Ladys, and other worshipfull Gentlewomen, which haue not disdained, the oftner by occasion of this Booke, to frequent and haunt women

women in their labours, carrying with them this book in their hands, & causing such part of it as doth chiefly concerne the same purpose, to be read before the Midwife, and the rest of the women then being present, whereby oft times, they all haue been put in remembrance of that, wherewith the labouring woman hath bene greatly comforted, and alieniated of her thonggs, and trauaile: whose laudable example and doings, would God that many proud Midwives Of Mid-
wives. would ensue and follow: among the which, as there be many right expert, diligent, wise, circumspect, and tender, about such businesse as apertaineth to their office: so be there againe many mo full vndiscreete, vnrasonable, churlish, and farre to seeke in such things, the which should chiefly helpe and succour the women in their most painefull labour & thonggs, through whose rudenesse and calnesse onely, I doubt not but that a great number of women in their labour speede worse then needed otherwise. But here now let not the good Midwives be offended with that, that is spoken of the bad. For verily there is no science, but that it hath his Apes, Dawles, Beares, and Alles, which, as aboue all other, haue most neede of information and teaching, so most commonly againe more then any other, will they kicke and wince against such as would them reforme or reduce to any better way then they haue been accustomed to in times past. And this do I say, because that at the first coming abroad of this present booke, many of this sort of Midwives, moued either of enuie, or els of malice, or both, diligented and endeouored them very earnestly, by all wayes possible, to find the meanes to suppress and abrogate the same, making all of their
acquain=

In euery
science
there be of
all sorts.

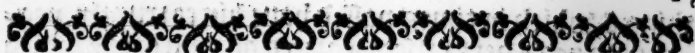
Some
Midwives
would haue
had this
booke for-
bidden.

The false
surmises of
the male-
uolent.

The good
Midwives
were glad
of this
booke.

Enuie and
vnthank-
fulnesse to
be abhor-
red.

acquaintance (whom they thought to haue any know-
ledge thereof) to beleue that it was nothing worth, &
that it should be a slander to women, forsomuch as
therein was descried and set forth the secrets and pri-
uities of women, and that euery boy and knaue had of
these bookes, reading them as openly as the tales of
Robin hood, &c. The which sayings, as they were false,
vntrue, and malicious allegations only of euill harted
persons, to whom it was great griefe, that any by rea-
ding thereof should see or vnderstand more then they
had knowledge of before: So is it very sooth and true,
that tight diuers of the better and more sober sort
were thereof full faine and glad, and very desirous to
haue of them, and gaue faithfull counsaile also vnto
women of their familiar knowledge, to heare the book
read by some other, or else (such as could) to reade it
themselues. Whose honest and vertuous industry in
that behalfe, as it doth merite and deserue the laud
and praise of all them that be laudable themselues:
euen so is the filthy and vile ingratitude and despice-
full enuie of the maleuolent, to be detested and vtterly
abhorred of all people: Whose malignant wits, if
they might preuaile to their purpose, would slay the
good courages of all honest enterprises, in those mat-
ters, and all other. And thus I conclude & make an end
of this rude Prologue, requiring the gentle readers
thereof, that if they finde any thing therein
interpretable to diuers senses, to accept
onely that which may make to
the best, according to my
meaning,



The Contents of the first Booke.

Chap. 1.



Although that many things entreated of in this first Booke, shall seeme unto some not very necessary to the vnderstanding of the second Booke, yet then contrary do I ensiure and certifie (as I haue sufficiently said in the Prologue) that the ignorant in the first, shall be quite blind in the second, to the which the first is as a key opening and clearing the matters to be intreated of in the second.

The vtilitie of the first booke.

In this first Booke then shall be declared the forme, manner, and situation of the inward parts of a woman, such as are in them by Nature dedicate and assigned to the propagation, conception, & bearing of mankinde. In whom truly is the receptacle, and as yee would say, the campe or field of mankinde to be engendred therein. And although that man be as principall indower, and cause of the generation: yet (no displeasure to men) the woman doth conferre and contribute much more, what to the encrease of the child in her wombe, and what to the nourishment thereof after the birth, then doth the man. And doubtlesse, if a man would demand to whom the child oweth most his generation: yee may worthily make answer, that to the mother, whether ye regard the paines in bearing, or else the conference of most matter in begetting.

The contents of this booke.

The woman conferreth more to the generation than man.

Furthermore, in this Booke yee shall read certaine things,

Many
things fals-
ly written
in times
past.

things, which in times passed haue bin corruptly, negligently, yea & very falsely written of, and of the which both men, yea and women themselves haue conceived very erroneous & misopinions, as yee shal further perceiue in the procelle.

Now therefore that we come to the declaration of the Organs generatiue in woman, it shall be necessary to the better vnderstanding thereof, first to shew the Description of certaine things, without whose knowledge this Treatise would be many times the more obscure and darke.

In how many coates the body is lapped or inuolued. Chap. II.

The principall
coats
of the body



The body of man or woman is inuolued or compassed vniuersally with three principall coates.

Of the which the first and vttermost is called the skinne, in Latine *Cutis*, with whom generally euery part of the body is clad and inclosed, the which yet in some part is more soft, delicate and thin then in some other, and in some one person more flowze and stiffe, than in some other againe, for causes needlesse heere to be rehearsed.

The superficial
skin.

And yee shall note, that vpon the outward face and superfacie of this skin, there is yet another thinner skin, in Latine commonly named *Cuticula*, and of some *Efflorescentia cutis*. This thin skinne is it the which yee see rise like a bladder when any part of the body is blistered with fire or hot water, so that betweene this thin

thin skinne, and the very skinne, is contained the water which resorteth to the place by the violence of the fire or heate, the which thin skin also we vse to pricke to let the water issue forth: also the samethat skaleth or pillesh off the hands, or other parts of the body, being scabbed and beginning to dry. Item, the skin that the Adders doe cast in the sommer time, is the foresaid thin superficiall skin, and not the very substantiall skin of the body indeed. For the very skin neuer pillesh ne fallerth off but by great violence, as by flaying like as beasts be flaine at the butchers, and as they flay conies. And againe the thin and superficiall skin, scale itoz fall it off neuer so often, yet in the place of it is reingendzed new, as good alwayes as the former. But if the second and very skin be perished, by cutting or apostumation, or by other casualty, it will neuer be restored to his old perfection againe, but shall beewalwayes in the place where it is (as it were) a seame, scarre or marke, smooth & harder then the other skin, and without naturall powers.

The very skin scaleth not off.

The very skin perished is neuer restored.

The second inuestiture or clothing of the body, is named the fleshy skin, in Latine Membrana carnea, so called for because that it containeth and is compased of fleshynesse, more then any other bell or skin in all the body, and is as it were the lynning to the foresaid Curis, that is, the very skin immediately abouther, the very skin and it being both basted together, by a great number of small fibres or cords enterlacing these two skins, so that with great payne ynneth may they be separated the one from the other. And further, betweene these two skinnes runne a great number of Arteries, and Veines, in every part of the body,

The second coate.

The fleshy skinne.

so that the great vaines which appeare so manifestly to your sight in the armes, temples, hands, legs, feete, and other places, run betweene the proper skin and the fleshy skin, this being to them as a bed, and that as a couerlet.

The third
coate is the
fat.

The third coate of the body, is fat, in Latine Adeps, the which doth so generally in euery part of the body inuolue and wrap the same, as the other two coates: but yet the man or woman being in any reasonable liking, it is found in euery part (except few) as the forehead, the temples, the backs of the hand and feet, with certaine other places needlesse heere to be recited, and doth intercurre and run betweene the two foresaid skins, receiuing and imbracing in it selfe the small busting fibres, the baynes, arteries and sinewes, which (as I said befoze) be deriued from the one skin to the other: And the greater foyson of fat that there is betweene the two skins, the lesse be the baynes, intercurreing betweene them, conspicuous or sensible to the eye (the abundance of fat by drowning and couering the greatnes of them) the which also in the selfe same place of a leaner or sparer person shall be seene very great, and as it were swollen baynes, in comparison of the latter. Item, vnderstand yee that in some part of the bodie, naturally fattenesse doth abound much more then in other some, as in the belly lightly the fat is two fingers thicke and more: and in some what be meately fat, in the thighes and buttocks this fat is three, yea foure fingers thicke, which (as I said aboue) alwayes hath this place betweene the foresaid two skins.

Store of
fat letteth
the shew of
the vaines.

Fat in some
part more
then some.

What is
contained
next vnder
the fleshy
skiane.

Now immediately vnder the fleshy skin, be con-
tained

reyned the Muscles of the body, so that the inner face
 of Superficie of the fleshy skin, wherewith it toucheth
 the Muscles, is alwayes bedewed with a certaine
 limie moisture, by which meanes the foresaid muscles
 moving and stirring vnder the fleshy skin, be the freer,
 and haue the lesse impediment of let in their motion,
 and very easie it is to separate this skin from the
 Muscles.

Here is declared what the Muscles be.

Chap. III.



The Muscles of mans body, be called What is
meant by
the name
of Muscles.
 the moving cordes & fleshy strings,
 whereby any member of the body is
 mooued too or fro, upward or downe-
 ward, or turned round. As for ex-
 ample: If yee close or otherwise do
 mooue either of your hands, and in closing or moouing
 it, with the other hand doe sette the wrist of that hand,
 yee shall sensibly perceiue (as it were) certaine cords
 moving vnder the skin, the which be called Muscles,
 in Latine Musculi. To discusse curiously the nature or
 occasion of the name of Muscles, is not for this place.
 Yet it is sufficient to vnderstand what is meant by
 the name. Yet note yee well, that wheresoeuer there is
 great store of Muscles, and chiesly in the iniddle
 part of them, there is also great plenty of flesh, enterlar-
 ding and entermingling it selfe with the Muscles, and
The Mus-
cles enter-
mingled
with flesh.
 as it were combinding, colligating, or knitting toge-
 ther the Muscles: not so yet, but that neuerthelesse
 they haue their free motion.

All other places of the body left apart and unmentioned of, heere will I onely declare a little of the muscles of the belly, forasmuch as their operation is sometimes conferent and appertaining to the matters that we intend to speake of.

The muscles of the belly.

Ouer the amplitude of the belly, next vnder the fleshy kell or skin, be foure muscles, each square and set vnder other, of the which, the vppermost immediatly touching the fleshy skin, be called *Brasswise descending muscles*, in Latine *Musculi obliqui descendentes*. Of these muscles there be two, in each side of the belly one, so that these two *Brasswise descending muscles* meete together in the middle region of the belly. & be extended or spread ouer all the amplitude of the belly, shaping thereto as it were another coate.

The second Muscles be named the *Brasswise ascending muscles*, in Latine, *Musculi obliqui ascendentes*, whose being is immediatly next vnder the inward face of the first muscles. Of these also, as of the first, in each side or coast of the belly is there one.

The right Muscles.

The third sort of the belly muscles, as they be situate in order, the one vnder the other, be called the right muscles, in Latine, *Musculi recti*, which be double as the other two before.

The ouerthwart Muscles.

The fourth be nominated the *ouerthwart muscles*, in Latine, *Musculi transuersi*, because they transuerse or ouerthwart the belly. In each side likewise of whom, there is one of these Muscles, which in the middle lyne of the belly encounter each other, as I haue sayd of the aboue named three Muscles, so that the *Brasswise ascending*, and the *Brasswise descending*, with the *ouerthwart Muscles*, doe each of

of them couer and compasse all the whole breadth of the belly, but so doe not the right Muscles, for the breadth of them is but small in comparison of the other. All these foure Muscles be to the entrayles and bowels within the belly; as foure seuerall coates, by the vertue and help of whom, together with the ayd of the midriffe, all expulsion both vpward and downeward, in the guts, in the Stomacke, in the Matrix of the woman in the time of labour, and also in the bladder in the time of making water, is wrought, and yet besides this vtilitie, they clothe (as I haue sayd) defend, fortifie, and strengthen the inward parts of the belly.

The vse of
the foure
belly mus-
cles.

Of the Kell, called Peritoneum.

Chap. IIII.



Vnder the last Muscle of the belly, called the ouerthwart Muscle, immediately succeedeth a certaine thinne ryme, kell, or skinne, named in Latine Peritoneum, which compasseth round

The Peri-
toneum and
his office.

the amplitude and largeouer of the belly, taking his originall at the hynders of the Loyne bones, and from thence dilating and spreading it selfe abroad, underlineth the ouerthwart Muscles, the midriffe, and part of the short ribbes. To be short, this ryme underlyneth all the whole cavity, hollownesse, or amplitude of the belly, from the midriffe to the flanks or share, immediately containing and inuoluing in it selfe all the whole contents of the belly, euen as the Skinne next

under

The vse
and profit
of the Peri-
toneum.

Under the shell of an egge circumscribeth and compasseth immediately all the contrayned meate of an egge. And as for Peritoneum, it doth not onely inuolue all the entrayles of the belly in his compasse, but also yeeldeth vnto each entrayle a coate and web of the cloath of his owne body, by the which his liuerie, they be the more acrtly and straighly affixed or fastened vnto himselfe; and further, in themselves the stronger within the cavnitie of the belly. Under this Peritoneum be contained these bowels following.

Bowels
contained
vnder the
Perito-
neum.

First, the stomacke, which is the first receptacle and receiuer of the foode or meate, chewed and mashed before in the mouth, from thence descending ouer the winde-pipe downe along the stomacke gut, and so consequently into the stomacke, then the Kell, in Latine Omentum, the Liuer, the Splen, or Welt, the Bladder, and the Matrix, then yet the guts, vnder the guts, the kidnies, the master bayne and the master artery. But here we shall begin first to entreate of the Matrix, as the part which maketh chiefly to our purpose.

The declaration of the names and nature of the
Matrix. Chap. V.

Diuers
names of
the matrix.



Mere yee shall vnderstand, that these three words, the Matrix, the Womb, and the Uterus, doe signifie but one thing, that is to say, The place where in the seede of man is conceived, ferified, conserued, nourished, and augmented vnto the time of deliuerance, in Latine named Vterus et Matrix. The necke of this wombe,

wombe, otherwise called the womans priuite, we will call the wombe passage, or the priue passage, in Latine, Ceruix vteri, et pudendum muliebre. The extreame end, or the first entrance of this priue or wombe passage, wee shall name the passage port, for because that it is the port, gate, or entrance of that passage, or way into the wombe or Matrix, in Latine, Vulua. i. vulua.

The wombe passage then, or the neck of the wombe, taketh his beginning at the passage port, and from thence stretcheth and mounteth right vppward vnder the sharebone, like a great conduit, varying in length and breadth according to the age of the woman. The necke of the matrix.

To make especiall mention of the length of this wombe passage were but folly, for the diuersities thereof: Notwithstanding, in women it is esteemed of the length of ten, eleuen, twelue or thirteene fingers breadth, some more some lesse. And this wee may say, that nature hath so provided, that it is of sufficient length to receiue the priue part of man in the generation, directing the same towards the wombe port, thorow the which the seed is naturally sent from the man into the wombe or Mother, thereto helping an attractive power which is inlet and giuen to the wombe, to attract and draw towards it selfe the seede parted from the man (so that there be no other let.)

Of the Wombe and his parts. Chap. VI.

AT the head or vpper end of this wombe passage, is situate the wombe it selfe, which in women (being not with Childe) is very little, contract

The
wombe or
Matrix in
woman not
with child
contracted.

tract and drawne together, so that the amplitude oz largenesse thereof, passeth not the amplitude and largenesse of the priuie passage, the which thing to some may seeme vncredible, yet by Anatomie yee may see it to be true. And for all this contraction, oz drawing so neere together of the Matrix, the outsid of it is very smooth, moyst, glistering, and reddish, as it were a little red, tempered with a great deale of white: the inside also of the Matrix is smooth, yea, and though that the Matrix, as we haue sayd, be full of riuels & wzinkles, by the reason that it is so contract from a great amplitude oz largenesse (as may be seene in the wombe oz Matrix of women with child) to this little compasse, yet may a body scarce perceiue in this inner side any wzinkle (albeit that there be infinite) they be so finely and neere drawne together.

The cause
of the con-
traction of
the Matrix.

This contraction of the Matrix, no doubt, was made by nature, for these causes: partly that at such time that the woman is not with childe, it should occupie the lesse roome in the belly but chiefly, that in time of conception of the seed, the little bulke oz quantitie of the said seed, at his first conceiuing into the womans Mother, may be touched round about euery where of the Mother, and as yee would say, amplexed oz embraced, and contained (as the nut-shell containeth immediatly the nut) of the inner walles oz face of the Matrix: and as the seede is diuified, shaped, and doth encrease, so doth the amplitude of the Matrix enlarge and waxe bigger: so that at the last when the Infant commeth to his full groweth, oz when the woman is great with Childe, then this coate oz kell of the Matrix is as
thinne

thinne as a bladder, where that in time of his contraction, or when the woman is not with childe, the coate or wall of the matrix is as good as halfe an inch thicke.

How the matrix varieth the thicknesse and thinnesse of his coate. The sound of the matrix.

Now yee shall vnderstand, that the sound or bottom of the Matrix is not perfectly round bowl-wise, but rather like the forme of a mans heart, as it is painted, sauing that the partition or cleft in the matrix betweene both corners, the right and the left, is not so profoundly dented inwards as the cleft in the heart: For in the inward vault, cavitie, or hollownesse of the matrix, there is a certaine seame, which beginning in the middle of the forepart of the matrix at the wombe port, doth passe forth by that foreside, and so by the bottome to the hinder side of the Matrix, and from thence along downe to the wombe port on the backside, as yee may more evidently see in the figure heereof. This seame then is as it were a little separation, marke, or limit, diuiding the wombe in two equall parts or sides, the right and the left: Notwithstanding, in the Matrix there is but one vault, cavitie, hollownesse, or amplitude, the foresaid seame being but as it were a note, signe, or scarce sensible marke, running along the sides and bottome of the wombe. But this seame or lyne, where it passeth the wombe, is more crasse, thicke and fleshy, propending, holding, hanging, or looking downward into the vault or amplitude of the naombe, the which lyne in the sides is nothing so manifest, as possible to be perceived. Thus yee may see that the middle part of the bottome of the Matrix, is not so hygh as the two Corners or Angles on both

A certaine seame diuiding the matrix as it were in two parts.

In the matrix but one hollownesse

Certaine
erronious
opinions of
seuen Cells
in the
wombe.

The ma-
trix hath
but one
hollow-
nesse.

both sides be. Other distinctions or separations in the matrix is there none, albeit that in times passed, diuers Clerkes haue written, and many other haue beleued, that there should be seuen Cells, or seuen distinct places in the matrix, in three of the which on the right side, should only men children be conceived, and in the other three on the left side women children: and if it chanced that the seed were conceived in the seuenth Cell, which was the middlemost, then that should become a monster, halfe a man, & halfe a woman: The which all are but lies, dreames and fond fantasies. For the womans Matrix, as I haue said, is euen as a strong bladder, hauing in it but one vniuersall hollownesse, and the child when it lieth in it, lyeth euer on the one side moze then on the other, the head being towards one of the corners or angles, and not vpight toward the middle bridge,

Of the Mother Port. Chap. VII.

Of the mo-
ther port,
the situati-
on thereof



The entrance of the Matrix or Wombe, is named the wombe port or mother port, the which in substance and fashion much doth resemble the forme of an Hawks bell, or other little moztis bels, sauing that it is much bigger, hauing a cleft ouer thwart the body thereof, as you may moze plainly perceiue by the figure hereof. And this port of the matrix is of substance moze thick & crasser then the rest of the same, & as it were a kernel, round, & cleft in the midst. This wombe port also is fastened & affixed to the vpper end of the wombe passage, as all the rest of the wombe is.

How

Now best, the middle part of the wombe port, or the
 snout thereof, where it bosseth downward, doth touch
 no side nor part of the wombe passage, but only hangeth
 pendant wisse, or looketh downward: & whereas at such
 time that the man companieth with the woman, the
 priue passage is dilated and opened to the quantitie of
 mans priue part; yet notwithstanding, the mouth of
 the cleft of the wombe port is not moued thereby, ne di-
 lated, except it be at such time that the Matrix, being
 apt & disposed thereto, and ocher conditions requisite,
 this wombe port doth naturallly open it selfe, attrac-
 ting, drawing, and sucking into the wombe the seede
 by a vehement and naturall desire. Notwithstanding,
 when the seede is conceived in at this wombe port, it
 doth not alwayes remaine there, but many times issu-
 eth out againe, for some indisposition found either in
 the place, or in the seede it selfe. Albeit if the seed be re-
 tained still in the Matrix, then doth the wombe port
 close it selfe so fast and so firmly, that the point of a
 needle cannot enter in thereat without violence, and so
 doth remaine vntill the time of Deliueraunce: at what
 time againe it dilateth and openeth it selfe in such
 amptitude & largenesse, that it is wonderfull to speake
 of.

The
 wombe
 well dispo-
 sed natural-
 ly attracteth
 the seed.

The close-
 nesse of the
 matrix af-
 ter the seed
 conceived.

Of the vessels of the seede, called the Stones, with other
 thereto appertayning. Chap. VIII.

Of each side of the Matrix lieth a stone,
 which both be called the womens stones,
 wherein is ingendred the seede and sparme
 that cometh from the woman, not so strong,
 firme,

firme, and mighty in operation as the seede of man, but rather weake, fluy, cold and moyste, and of no great firmitie: howbeit, as conuenient and proper for the purpose for the which it was ordained, as the seede of man for his purpose. These stones be nothing so big as the stones of a man, but lesse, flatter, much fashioned after the shape of a great and broad Almond. The substance and body of these stones, is not made masse, or compact and soft, as mens stones be, but as it were many little kernells set together, betweene the which is much hollownesse, and therein contained a certaine thin watery substance. The substance of the stones is inuolued and wrapped with a coate of thin skin, very firmly annexed to the foresaid substance, which also doth receiue into himselfe the seede bringers. Wee may name the same coate in Latine *Supergeminalis*.

Of the seede bringers. Chap. IX.

Of the seed
bringers.



The seede bringers, called in Latine *Vasa semen adferentia*, be two vaines and two arteries, which come to these two stones, to each one vaine and one arterie, and take their beginning on this wise.

The originall
of the
great vaine.

Under the guts (as yee may see in the figures herof) be situate the great master vaine, in Latine *Cava Vena*, and the great arterie, *Arteria magna*. The master vaine hath his originall of the Liver, from whence it descendeth downeward along the Lorne,

untill

untill it attaine vnto the beginning of Os sacrum, where the arterie (as the worthier) beginneth to mount vpon the master vaine, and in this place they both diuide themselues in two parts forke-wise, the right part of the forke proceeding into the right thigh & leg, the left into the left legge, the Vaine euermoze associate with the Arterie, the which hath his beginning of the heart, from whence he is descended through the midriffe to this place, distributing to all places wherby he passeth, Arteries.

The office of the great vaine is, to conduct and carry from the Liuer (which is the bloud shop, where the bloud is engendred) to all parts of the body, bloud, therewith to nourish them. For to the great vaine where they passe, there commeth innumerable small vaines on euery side, euen as to the great Riuer many small streames on euery side doe resort.

The office of the Arteries is, to spread abroad in the body the vitall and liuely spirit, engendred in the bosome of the heart, and to refresh and temper the immoderate heate which otherwise mought be engendred in the body, the which also, sleepe we or wake we, doe continually moue and beate, therefore the motion of them is called the Pulse: and looke after what manner the heart (which is the Well of these Arteries) doth moue or stirre it selfe, and euen so do they.

The heart then, and the arteries thozow him, haue two contrary motions: the one is, inclosing it selfe, and the other, in dilating and opening of it selfe, which sort of moouings, we call the beatings of the pulses: when the Arteries doe open themselues, then they attract,
draw;

The office
of the
vaines.

The office
of the Ar-
teries.

The heart
and arteries
haue two
contrary
motions.

Drinke, or sucke in fresh ayre, to temper the heate of the body withall, and also spirituall and thin pure blood. But when they close themselves, then do they expell mistie fumes and hot breaths, or vnnaturall vapors, such as of necessitie alwayes beingendred in all parts of the body, by the which blood doth passe, for causes too long here to be alleadged: neither is there any notable bayne vnassociat of an Arterie.

Now on the right side & forepart of the great vaine, proceedeth a branch, Deriued from that place along the lopnes downewards to the head of the right stone: from the right side likewise and foreface of the great arterie, descendeth a branch thwarting ouer the great vaine down towards the right lopnes, where it meeting with the foresaid vaine branch, before they emplant themselves in the head of the stone, become both as one body, here straight enlarging themselves little and little, steeplewise, not fully round, but flattish before and behind, with the broader end planting & infixing themselves in the head of the right stone.

And at the upper and smaller end where this vaine branch and arterie branch doe first meete, they begin to entermingle, enbrade, and enterlade each other in such infinit wise, writhing and diuiding themselves in thousands of little branches, as it were hayres of the head, the one embracing, compassing, and ouerthwarting the other so confusedly, that no wit can expresse the right manner and order of their commixtion. Call this part then in English, the braded body, in Latine Varicosa forma in plexum: whose nether and broader end, as I haue said before, affixed and implanted in the upper head of the right stone, sendeth forth branches and armes

The meeting of the vaine and arterie.

The braded body.

armes into the body of the same stone, manifoldwise disperſed, ſpread and commixt: And alſo into the ſkinne or couer of the ſtone, called beſore Supergeminalis, from the ſayd brayded body, he there deriued many ſmall branches, much like vnto the little ſmall vaines which yee ſee reddiſh in a mang eye.

And looke what deſcription and proceſſe we haue made of the right ſide ſeede bringers to the right ſtone, euen the ſame vnderſtand of the left ſide ſeede bringers to the left ſtone, ſauing that the vaine branch which commeth to the left ſtone, moſt commonly taketh his originall of the nether ſide of the left kidney vaine, and not immediatly of the great vaine, as the other.

And yee ſhall vnderſtand againe, that from the ſayd vaine and arterie of each ſide, at the place where their firſt coniunction or meeting is, proceedeth a certaine branch of the vaine, aſſociate with the arterie, which both paſſe forth together to the ſound or bottom of the mother or Matrix of that ſide where they ſtand, there dilating and ſpreading themſelues abroad in manifold ſmaller branches, to the nourishment of the body of the matrix.

Vaines deriued to the bottome of the matrix.

Of the office and vſe of theſe Seede bringers.

Chap. X.



Through theſe ſeede bringers, blood out of the vaines, and liuely ſpirit out of the Arteries, be deriued, yea, rather (to ſpeake more properly) attracted or drawn into the ſtones, there by vertue of natural inſtinct of the place aſſured and

The ſeede procreate of the vaine blood, and the arteriall blood.

and changed bring first confused together, the bloud & the spirit, by mutuall amplexations or embracements of these two vessels, the vaines and the artery being conioyned and vnite in one very body first beginning in the braded body, and then after in the whole body of the stone: So that thzough the manifold and infinite circulations of the attracted matter, by the conduites or vaines infinitely intricate & wozthed with a thousand reuolutions or turnagaines (and all in the little compasse of the body of the stones) the blond and spirit commixed together, getteth another nature and proprietie both in colour and in effect.

Note the
ingin and
policie of
nature.

And heere yee shall vnderstand, that most commonly alwayes when that nature is disposed to make a transmutation of any matter, that can shee not do, vnlesse she haue a mine, shop, or worckhouse, wherein by continuall circulation of the matter transmutable, shee may bring her purpose to passe. Euen as metalles and other minerals of the earth, haue their secret and vnuisible baynes, in which by dayly and long coagitation, moouing, circulation, and hurling together, they be bzought from one forme to another, and made mettals of that which before was none.

These
mines in
mans bo-
dy.

Of these sort of mines, there be foure principall in the body of man.

The heart
is the se-
cond
mine.

The first is the myne of bloud, which is the liuer, in whom the iuyce of meate, before of colour white is transmured into red, made apt and fit to nourish all parts of the body, attract & drawe out of the stomacke and guts, thorow very small and infinite little vaines, into the liuer.

The second mine is the heart, which of the blond attract

attract and drawne from the great masser vaine, proceeding out of the foresaid liuer into his parlors, both ingender vehement and lively spirit, commixed with depured and greatly elaborated blood within the cells of the heart, from thence sent forth thorow the Arteries into all the parts of the body, being in colour yellowish, thin, and hot bloud.

The third mine is the bryne, of whom all the sinewes take their originall. In whom the wittie spirit, the spirits of moving and the spirits of all sensibility be ingendred, and thorow the sinewes sent to all parts of the body. For all such parts as moue and feelee, haue that by reason of the sinewes deriued vnto those places from the head.

The braine
the third
mine.

The fourth mine is the stones, in whom by commixtion of all the other three foresaid mettals of the body, that is to say, vaine blood, arteriall blood, & lively spirits engendred in the head, is engendred and produced seed, which begotwed in his due place, becommeth like a perfection to the creature from whence it came, that is to say, of mankind, man.

The fourth
mine is the
stones.

But yee shall vnderstand, that the receiuing of the seede into the stones, is not that there should be any one only caue, hollownes, sell, vault or parlor in the body of the stone, wherein it might be receiued & retained, like as the hollownesse of an egge, the meat being out of it, or of an hasell nut, the kernell out of it, but farre other wise: for the stones (chiefely in man more than in woman) be massiffe, not hard, but delicate and soft, as a soft kernell, full of small and almost vnsensible white baynes, reuoluing themselves in and out a thousand fold, and manifold wise intricate together, within the

How the
seede is re-
ceiued into
the stones.

How the
colour of
the seed is
transmu-
red.

Liquid
things fa-
uor of the
vessell
through
which it
runneth.

A little
quantitie
sooner o-
uercome
then a
greater.

which the seed is conuayed, carried, concocted, or digested, & altered, by vertue of the white flesh, which inter-curreth & interminglith it selfe euery where betweene the foresaid baine, like as the earth doth intercurre and intermingle it selfe betweene & among the small fibres, bearded, or hayres of rootes. The white coate also or walles of the said baines, helping not a little to the transmutation of the colour from red to white.

For euery thing that is liquid, as the seed is, recey-ueth alwayes a nature of the place, myne, or conduit, by which it runneth and passeth, so that when the conduit is very small and narrow, and long withall, then the liqur that passeth through it, receiveth & sauieth so much the more the nature & condition of that vessell or conduit. As for example: If there were a conduit or pipe made of lead, whose length were ten foote, and the inner compasse, hollownes, or cauity of the same, but so much that an haire might passe through it: then say I, that a gallon or quart of water passing and thrilling through that narrow conduit, should sauiour much more of the nature & qualitie of lead, then though the hollownesse of the foresaid conduit, (being still of the abovesaid length,) were so large that a Bowle might enter and passe thorow the same: for this reason, that when the water hath to passe thorow so narrow a passage, it maketh the longer iourney, and yeeldeth the smaller thread or strene, and therfore is touched more immediately and intirely of the insides or inner walles of the conduit. And further, well we wot that a little quantitie is sooner overcome and altered then a great: As a spoonefull of wine, standing all night in a pewter or brazen pot, shall sauiour much more of the pot then a
punc

point of the same: Likewise, if a man would coole hot
 Drinke, by pouring of it out of one pot or cup into ano-
 ther, sooner & more perfectly shall the circumstant cold
 appeare alter and coole it, being poured out very softly, ma-
 king thereof a fine and small streene, then if he did the
 same hastily. And truly this engine and policie doth
 nature vse in enery part where she causeth any notable
 transmutation, making the matter transmutable to
 passe through long straightes & narrow turn-againe-
 lanes, the matter bowing, enclining, and apting it selfe
 alwayes to the disposition & nature of the vessels tho-
 row which it coolerh or runneth: so that the sparine or
 seede of man or woman, being attracted by the foresaid
 seedbringers into the stoncs, passeth by many narrow
 straightes, which being before vaine-blood and arterie
 blood, by vertue of the place through which it had to
 passe, becommeth from red colour to white, and of much
 more perfectio then it was before. For this transmuta-
 tion of blood into sparine, is not only in colours, but al-
 so in properties and absolute perfection. What greater
 wonder or miracle is there, wherein we may knowledge
 and behold the omnipotencie of God, then to consider
 how that of the meate and drinke which we dayly doe
 eat, by digestion first of the stomach, the fine iuice ther-
 of is separated from the grosse and grosser part, & then
 after at the second hand, the foresaid iuice passing thro-
 row the guts, attract and drawen into the liuer thozow
 infinit small vaines, there transmuted into blood, from
 the liuer sent into the great master vayne, from the
 which the heart drawing part, transmutes certaine
 thereof into Arterie blood: Again, the stoncs drawing
 other part, maketh thereof, and of the arterie blood,
 whicled

The policie
of nature.

The trans-
mutation of
blood into
sparine.

How meate
& drinke is
transmuta-
ted into
blood.

whirled, circulate, and coagitate together, sparme: which sparme bestowed and conceived where it should be, becomineth mankinde.

The seed in
woman, not
firme as in
man.

This foresaid seede, as we haue said before, is nothing so firme, perfect, absolute and mighty in woman as in man, and yet can you not call this any imperfection or lacke in woman: for the woman in her kinde, and for the office and purpose wherefore she was made, is euen as absolute and perfect as man in his kinde: neither is woman to be called (as some doe) vnperfecter than man, for because that man is more mightier and strong, the woman weaker and more feeble. For by this reason, the Horse, the Lyon, the Eliphant, Camell, and many other beasts should be called more perfect then man, to the which man is not able to compare in naturall might and strength.

Who be vn-
perfecter,
the one or
the other.

But truly, comparing one man to another, such as be gelded and want the genetories, be much feebler, weake, and effeminate, then other: in boyce woman-like, in gesture and condition nice, in softnes of skin and plumpnes of the body fatter and rounder, in strength and force impotent, nothing manly, ne bold: the which imbecility in them, may well be named imperfection, for imperfection is when that any particular creature doth lacke any property, instrument, or quality which commonly by nature is in all other, or the more part of that kind, comparing it to other of the same kinde, and not another kinde.

Thus we haue sufficiently talked of the seede bringers and stones, with their offices. Now shall I declare what becommeth of the seede, being thus engendzed, and whither it is conuayed,

Of the way by the which the seede is sent from the
stones to the Angles and corners of the Ma-

rix. Chap. XI.



At the lower end and foote oz base
of the braded body, where it is in-
fixed and planted into the head of
the stone, there is the beginning of
another vessell, which may be cal-
led the seede carrier, in Latine Vas

Of the seed
bringers.

semen deferens, whose body is white,
and hardish, like an hard sinew. And from the part
where it taketh his beginning, it passeth downwards
to the side of the stone, hooping and compassing along
the side thereof (as yee may moze expressly perceine in
the figure hereof) till it come to the lower end oz base of
the stone, from thence againe resting oz remounting
upward, creeping along the other side of the same stone,
till it come and attaine in maner to the middle region
of the stone, on that side; all the way as it creepeth,
firmely fastned and affixed to the body of the stones, as
the eye branches doe fasten themselves to the walles,
by which they creepe.

The belly and inner side of the said seede carrier,
wherby it cleaueth to the outside oz face of the stone be-
ing flattish, the back oz vtter side thereof roundish and
smooth, from the beginning and head of this vessell, to
this latter end, in manner of equall corpulencie oz big-
nes, but infinitely weathed, as an adder oz peelee when
they slide fast oz hastily, make of their long bodles ma-

Of the part
called the
worme.

ny halfe hoopes, halfe circles, or weathes neere toynd together, howbeit, these weaths be not so frequent & thicke in the woman as in the man. Therefore this part of the seed carriers may be called the worme, in Latine, Corpus lumbricosum, for because that it hath many conuolutions, as wormes lying together haue.

And if yee be disposed to separate this fozenamed worme from the face of the stone with a sharpe knife, yee shall perceiue no maner of hollownesse or cauity of bayne or other conduite, but as it were ruggednesse, by reason of separation from the partie to whom it was befoze so luredly annexed. And yet no doubt, there is verily in it cauity and hollownesse, by and thorow the which seed is carried into the angles of the Matrix.

Now then when this foresayd worme body hath attained to the middle region as it were of the stone, it beginneth to depart from the body of the stone, and is no more (as it was befoze) thicke weathed but plaine, smooth, and round like a round sinew, with an vn sensible hollownesse, departing from the stone along the inside of the belly, ouerthwarting the guts, to the angle or corner of the matrix: on the right side thereof (if it proceeds from the right stone) and on the left side (if it come from the left stone) and that not straight or forthright, but somewhat bowing and crooking it selfe in two or three crookes by the way. These seed carriers receiue the seed condicted, concocted and digested in the stones and foresaid seed byingers, conueying and directing the same from the stones to the inside of the corners of the Matrix, so that they which do open dead women, shall alwayes perceiue in the hollownesse of the matrix, these two angles or corners specially, bedewed

oz imbued with a white limie and thin cleare matter, which no doubt is the womans seede: and in women, hauing great and seruient desire to any man, this seed both issue from this foresaid place downe along to the womans priue passage, moynning all that part as it were with a deaw. Aristotle, and other moe, doe suppose that this seed in woman, serueth for no other purpose, but onely to excite, moue, and stirre the woman to pleasure. But some peraduenture would thinke that this were but a simple, and an idle oz slender purpose. Which if they did moze neerely consider the matter, should perceiue it to be a iust great, and necessarie cause. For if that the God of nature had not instinced, and inset in the body of man and woman such a vehement and ardent appetite and lust, the one lawfully to companie with the other, neither man ne woman would euer haue beene so attentive to the workes of generation and increasment of posterity, to the vtter decay in short time of all mankind. For yee shall heare some women in time of their trauaile, moued through great paine & inrolerable anguish, for sweare and bow themselves neutr to company with a man againe: yet after that the pangs passed, within short while, for entprelous to their husbands, and singular naturall delight betweene man and woman, they forget both the sorrow passed, and that that is to come. Such be the priue workes of God, and such be the prickes of nature, which neuer created any speciall pleasure vnaccompanied with some sorrow: neither is there, for the most part, any sorrow, but that it hath annered some joy oz comfort, lesse oz moze, to alleuiate and lighten the burthen and weight of displeasure.

The prick
of nature.

No ioy
without
some sor-
ow.

Here

Here is declared the situation of the bladder in
Women. Chap. XII.



Now for the vicinitie and neighbour-
hood that is betweene the priuie pas-
sage and the bladder, heere I will
declare a little the nature of the blad-
der.

The bladder in woman is assituate
and set vpon the fore part of the mother, whose necke
is annexed, fastened, and vnite within the priuie pas-
sage, vpon the forepart thereof, as yee may see in the
figure hereof, so that it is very hard to separate the one
from the other. This necke of the bladder in women
is much shorter then in men, the which necke is en-
uironed and compassed with a Muscle, called the
Bladder Muscle, as it were with a brode and flat
hoope ring, firming and clasping the vrine passage, in
such wise, that no vrine can issue out of the Bladder,
till such time that this muscle doe open it selfe, and li-
cence it thereto: which thing commeth to passe either
when the bladder is overcharged with vrine, or else
that the vrine, although that it be but little in quanti-
tie, yet hath some cholericke quality with it, which for
the sharpenesse and eagernesse of the quality, pricking
and tickling the Muscle, causeth it to open it selfe ma-
ny times for little quantitie.

The muscle
of the blad-
der.

How the
bladder
muscle is
forced to
open it
selfe.

The de-
scription of
the blad-
der.

The body of the bladder is round, into the which a
little aboue the necke thereof entreth the second vrine
conduites, deriued from each kidney one.

And heere yee must first vnderstand, that on each side
of

of the great matter Vaine, and likewise of the Arterie, is situate a kidney, in Latine called Ren: and to euery of them from the said great vaine and great Arterie, is there deriued a branch of the vaine, and another of the Arterie, by the which branches the kidneys do attract and draw blood vnto them, the which so drawne, they doe (by their naturall office) separate and diuide from the watery part, sending forth the water (otherwise called vrine) downe to the bladder, thzough the vrine vaines oz conduites.

In these kidneys is there many times in a great number of people engendred the grauel oz stone, which is called the stone in the backe, the which when it is broken eyther of it selfe, oz else by vertue of medicines, the grauell, rubbell oz peeces thereof, descend from the reynes oz kidneys into the bladder, by the forenamed vrine conduites, and so from the bladder out at the yard, where, if the peeces be rockie oz bigge, it causeth to the partie, in the auoyding of them, vntolerable paynes and torment. And note, that for the most part the right kidney euermoze standeth higher then the left.

Of the
stone en-
gendred in
the backe.

Now againe yee shall vnderstand, that when the vrine, pisse, oz water, is once entred thzough the fore-
said vrine conduites into the bladder, it cannot retorne
bpward againe the way that it came (were the bladder
neuer so full) for because that whereas the said vrine
conduites do enter into the bladder, in the inner face of
the bladder there be set befoze the mouth oz gull of the
conduites certaine little skinny flappes, which suffer
any thing to enter in, but when it is once entred, these
skinnie flappes close the passage, and defend that no-
thing

The vrine
once entred
into the
bladder,
cannot re-
uert.

things can rebound, ne refluxe backe againe, euen as it is in a payze of bellowes, which haue euer a great hole on the one side thereof, to let into the bellowes great store of wind, or ayze at once, but when the bellows is full of worde, if yee stop the nose thereof with somewhat, there will none thereof retorne againe cut by that way, the flappes of leather crossing and defending the passage: yea the more vehemently and harder that yee presse both sides of the bellowes, together, the faster & more stilly both the flappes stop the way, and cleaue to the boozdes of the bellowes the violence and force of the winde closing and stopping his owne way, so that the bellowes would sooner breake; then that the ayze should come out there. And euen so it is in the bladder, sauing that the said skin flappes of the bladder be more craftily, properly, and artificially wrought, then any man can deuise.

When there is then any notable quantitie or quality of vyne gathered together in the bladder, the bladder muscle naturally doth open it selfe, and letteth it forth, passing thorow the priuie passage on the forepart thereof.

The stone engendred in the bladder.

In this bladder also, as in the reines, is there in many people engendred the Stone, whereof commonly ensueth the Strangury, Disury, with other diseases. The stone engendred in this place, if it be of any notable quantitie, is very hard or rather vnpossible to be dissolued or cured without incision and cutting out. But women be not so prone ne apt to engender the stone in the bladder as men be, because the neck of their bladder is shorter & larger, howbeit notwithstanding diuers of them be herewith greuously encumbered.

Of

Of the vaines which resort to the matrix, and the parts thereof. *Item*, of the Tearmes and their courses, with the causes thereof. Chap. XIII.

INASMUCH as the absolute vnderstanding of the nature of the Termes in women, cannot wel be perceiued, except first it be knowne what vaines, how many, from whence, and after what sort they do attaine to the matrix: therefore first I will intreate of them, and then consequently of the Tearmes.

Vaynes then notable, which may be perceiued by Anatomie to reach from severall parts of the great Vena Caua, or master vaine, to the Matrix, and the parts thereof, be three, to whom for the more cleere, distinct, and euident doctrine sake, I will giue three distinct and diuers names. The first shall be named the bottome baynes of the Matrix: The second, the necke baynes of the matrix: The third, the sharpe baynes.

The bottome baynes be they, which proceed and take their beginning at the seed bringer baynes, from whence they attaine to the bottome or sound of the matrix, there dilating themselves broad in manifold small slipes, nourishing the body of the matrix, as hath bin said already in the end of the ninth Chapter.

As touching the necke baynes of the Matrix, pee shall vnderstand, that in the foresaid ninth Chapter, I shewed you how that the great master vaine, and the great arterie associate together, when they attayne about Os sacrum, they begin to diuide themselves in
two

Three notable vaines resorting to the matrix.

The bottome vaines of the matrix.

The necke vaines.

two parts forke wise, of the which the right (and so likewise, the left) part of the forke is redivided in other two parts forke wise also, whereof the vttermoſt and greateſt vaine paſſeth downe along till it come to the hockle bone, ouer whom it proceedeth into the vtter part of the thigh, and ſo along downe to the legges and feet. The innermoſt and left, or ſmaller part or vaine of this ſecond diuiſion, where it parteth from the hyppermoſt, paſſeth down along untill it come to the great hole which is alwaies in the ſharebone, through which it entereth into the inner part of the thigh or flank. But by the way, or it attain to the ſaid hole of the ſharebone, it ſendeth forth diuers ſlips and ſmall branches in the necke of the Matrix, and the nether part of the body of the Matrix, and alſo to the bladder, as yee may more cleerly ſee in the figure hercof.

Of the
necke vains
of the ma-
trix.

The ſhare
vaines.

The ſhare vaines take their beginning at the inſide of the abouenamed hyppermoſt and greateſt vaine, euen at the place where it beginneth to paſſe ouer the hockle bone, from whence this ſlippe is deriued on each ſide, that is both the right and the left, vnto the middle of the ſharebone, where in men it ſendeth forth branches into the ſkin that couereth the priuie part and the cods, and alſo the Peritoneum, which is the place that is betweene the fundament and the yard: in women this vaine where it attayneth the middle part of the ſharebone, it deriueeth and ſpreadeth it ſelfe vnto the lappes, ſides, or extreame end of the priuie paſſage, and alſo in the ſayd Peritoneum. And this ſhall ſuffice for the declaration of the vaines which reſorte to the matrix and her parts, ſaue that yee muſt vnderſtand, that look what order or proceſſion of the vaines commeth to
the

the matrix from the right side, the selfe same order is likewise in the left side: and againe, that none of these vaines runne to the Matrix, or other where, vnassoci-ate of an arterie.

Now to come to the Declaration of the nature of **Termes**: ye shall vnderstand that they be called in **Latine** *Menstrua*, so, because that once in a month they happen alwayes to womankind after fourteene or fifteene yeeres of age passed (being in their perfect health) in **English** they be named **Termes**, because they returne itt soones at certaine seasons, times, **Termes**: and some name them their flowers. What name soeuer yee giue vnto it, yee shall wit. that the thing meant thereby, is nothing else, but the issuing of certaine blood comprehended in the vaines of the matrix, there by little and little collected and gathered betweene terme & terme, and so againe, at wont and accustomed times, by nature expelled and sent forth.

The which blood, the matrix vaines do attract from the great *Vena cava* into this part, & that not sodainly, or at once, but very soberly, and with much leysure, yea so much, as there is space betweene the one hauing of the flowers and the other (which is commonly three weekes, more or lesse, according to the womans wont) so long be these sayd vaines in filling, and if they were sooner full, sooner also would they send it forth againe. For when they be once replenished, they cannot conueniently or naturally containe or draw any more, till they be lightened & discharged of that that is drawne already.

Wherefore at the foresaid certaine circuites and termes, the small endes of these Matrix vaines open them-

What is
meant by
the word
Termes.

themselues in the inner face or superfi cie of the matrix, after an insensible and secrete priuie sort, and so let passe forth this bloud, which, as I haue sayd, is called the womans termes.

The cause
of the ordi-
nance of
Termes.

The cause and reason why nature created this perpetuall course of termes in women, is this: forasmuch as almightie God hath so institute, that women should be conceived, efformed, or fashioned, augmented, nourished, and brought to perfection. This could not be done, vnlesse there were a commodious and conuenient place to this office assigned & destinate; wherefore nature created the wombe or matrix to be the said receptacle & house of office, wherein shee might at her leasure worke her diuine feats about the seed once conceived.

Againe, it is not enough the seed to be placed, vnlesse also it haue foode and nourishment, to the encrease and augmentation of the same: wherefore prudent Nature full wisely hath provided, that there should alwayes be prest and ready a continuall course and resort of bloud in the baynes of the matrix, as a very naturall course, spring, fountaine, or well, euermore ready to arouse, waite, and nourish the feature, so soone as it shall be conceived: yea, although the woman doe neuer conceiue, eyther because shee accompanieth not with man, or else for some other infirmity, yet is there no fault in Nature, who hath prepared a place and food to be at all times in a readinesse.

which food, although it be or dayned for this necessary purpose, yet when the purpose fayleth (as it doth when there is no feature in the wombe to be fed therewith) it should be to the place but a burthen and vnprofitable load, there to remaine or linger: wherefore then

then I say, at her set and prescript time shee laboureth to cleare her selfe of it, and to expell it as superfluous & seruing to no vse. The which thing when she hath so done, yet vnto the said baines of this continuall spring resorteth of new againe other fresh bloud, in the place of that that is departed, which by little and little cooling into them, in the wont circuite of time refilleth them, and then it issueth againe, and so this continuall course doth keepe alwaies in women from their youth till they come to about fifty yeeres of age or little more or lesse: at what time naturally this spring drieth away, which when it is gone, it is impossible for the woman to beare any more children. For were the woman neuer so yongue and lustie, yet if she neuer had her termes (as some such there be) she shall neuer also haue children, albeit it may be that she may conceiue, but the seede conceived cannot proue, but melteth and issueth forth againe for lacke of nutriment. Item yee shall note, that whereas some write and say, that the womens termes follow the course of the Moone, so that in the full or in the wane of the Moone they should alwayes come: this is not true, for they haue them at one time and other in all seasons of the Moone. Again, as they come not to all women after one sort, or at one season, so is the time of their durance not all one in every woman, for in some they linger vpon them five, six, seuen, yea eight dayes at each terme, to their great esseblishment, and strong paines in the backe: In some other commonly they passe not the space of three dayes at the bittermost, wherefore such sustaine little or no paynes at that time.

They that
haue no
termes can-
not beare
children.

To be short, all women (for the most part) which be
 E of

of very delicate and moyst complexions (as the sanguine chiefly be) haue greatest abundance of termes, and longer time doth it endure vpon them. And contrary, such as be dry and cholericke, either by nature, or labour and trauaile, and such that be of complexion cold, haue least stoe of termes, and lesse time doe they endure vpon them. After what maner the feature conceived, is fed and nourished with this bloud-matter (at other times of the termes) I will declare, when that I haue somewhat first shewed the nature of certaine caules, wherein the feature conceived is wrapped and inuolued,

Of the three caules or wrappers wherein the Infant is lapped. Chap. XIII.

The seede conceived into the wombe or Matrix of the mother, anone it is amplexed, clipped, and embraced of the inner face of the Matrix, the mouth or port thereof in the meane while closed and shut exquisitely. The seede then when it hath bene a certaine little space in the Wombe, by the naturall heate, or rather by the inset and ingenite vertue of that place, is enuironed and enclosed round with three diuers coates, caules, or wrappers, which in Latine they call Inuolucra.

The fea-
ture con-
ceiued, is
wrapped
in three
caules.

The first
caule.

The first and most immediate or nearest to the bodie of the conception, is a very thin and cleere caule or skin, which containeth round about the whole fea-
ture, and yet is fastened to no part of the feature, but onely at the flauell by certaine baynes and Arteries,
where=

whereof we will speake anon: this caule in Greeke is called Amnios, in Latine Agnina, because it is as delicate as Lambs be. The Midwives commonly call it the coyse or biggin of the childe, and some call it the childes sbirt, the which also many times proceedeth alone with the childe, eyther vpon the childes head, or one of the armes or legges. And then the women reserve it as a thing that should betoken some great luck to the child in time to come, for they beleue that every childe hath not such a coyse, because it doth appeare but seldome alone, vnaccompanied with other caules. Betweene this wrapper or coyse and the body of the Infant, is collected and gathered the yelowish sweat, which euapozeth continually from the skin of the Infant, whilest it is in the wombe.

The second wrapper or caule in Greeke is called Allantoides, in Latine Farciminosa, in English these two termes do signifie (Haggasse wise) because that it is fashioned much after the shape of the outward skin or bag of an haggasse pudding. The inner face and superficies of this caule is smooth and moist, fastened to no part of the first wrapper, but onely at the Navel of the child, and contayneth also round about in his compasse and cauitie or hollownesse, the whole childe, and the said first caule.

The second wrapper.

Betweene this and the first caule, is gathered together all the stoe of vrine that the childe maketh during the time it is in the mothers wombe, wherein the industry of nature is to be lauded, which so prouideth, that this pisse or vrine of the Infant should be expelled betweene these two caules, and not remaine about the body thereof, lest with the accrimony and eager sharp-

Where the vrine of the childe becommeth.

nesse hereof, it should endamage and grieue the tender body of the babie.

The third
wrapper
named
Chorion.

The third wrapper of the feature is named Chorion of the Greekes, in Latine secunde or secundina, in English ye may call it the Secundine: Albeit that in the second booke following, I doe commonly vse to name the whole after-birth the Secundine. And no doubt but that the ancients which gaue the name (of secunde, or secundina) to this wrapper, gaue the name of the whole to the part, for this terme (secunde, or secundina) is proper and most due to the after-birth, the which after-birth, is nothing else but an issuing forth, and proceeding of these three wrappers or caules, together with such grosse excrementes as haue beene engendred and remayning in the wombe, during the time of conception, and that immediatly after the childe is first proceeded and come to light: for first issueth the Infant, and then secondly the foresaid after-birth, and therfore it may be iustly called the second birth, or secundine.

This wrapper or caule then, doth not vniuersally, and in euery part compasse and couer the Infant as the other two wrappers do, but onely the middle region, as it were from the vpper part of the waste, to the share of the Infant, so that it is compassed with this wrapper as with a broad hoope ring, the latitude or breadth wherof, is commonly to be esteemed about the breadth of six or eight fingers, and so girdeth the childe round about the body thereof, as it were a broad girth or swaddling band: but yet ye must not understand, that it should touch immediatly the body of the Infant, for betweene this and the body thereof (as I haue declared before) be the foresayd two other caules

or wrappers, which generally inclose round the whole corpes of the Infant, whereas this hoope caule compasseth and couereth but the middle region thereof onely.

The office and propertie of this wrapper is this: The office of the hoop caule. First the vnder face of it cleaueth and is affixed or basted very exactly to the inner face and walles of the matrix, by meanes of innumerable small baynes and arteries, which at this time doe shew themselves more clearely in the face of the Matrix then at any other time, the which also cleaue vnto this hoope caule, in every part thereof, touching the same Matrix, so that the said hoope caule and the inner side of the Matrix be basted very thicke together, by the immediate meanes of the said baynes and branches, even much like as the body of the Iuy tree basteeth and fastneth it selfe vnto the walles or trees, whereby it creepeth by many hairy fibres or small threeds.

This coniunction betweene the Matrix and the hoope caule, reacheth vniuersally so farre and so broad as the latitude and longitude of the hoope caule doth extend it selfe round about in the Matrix. And these foresaid baynes and arteries, doe not onely knit and vnitethese two together, but also entreteth into the substance of the hoope caule, at euery part thereof. And within the said substance of the hoope caule, these manifold small branches meete, and intermingle the one with the other, the baynes with the baynes, and the arteries with the arteries, so that in their recounter and meeting, they produce bigger and bigger baynes and arteries (but fewer) till at the last all these become two great baynes, and two great arteries: The which

four vessels from hence proceed together, passe and pierce thorow the other two caules spoken of before, and so entereth into the Pauell of the childe, so that the three caules by the meanes hereof be attached, nayled, and fastened to the childes Pauell: and when they be entred into the Pauell, the two baynes degenerate in one, the which from this place mounteth bpward along the inner superficie of the belly, vntill it haue attained into the Liuer, where it entering, diuideth it selfe again into many slips, so that no doubt the blood is carried thorow this Pauell vaine from the baynes of the mothers matrix, into the Liuer of the childe, from whence againe it is attracted into all parts nourishable of the Infant.

Again, the two arteries passe from the Pauell downward, the one along the right side of the childes bladder, the other along the left, till it attaine to the share Arteries whereof we spake before. Through these Arteries, liuely spirit and fresh ayre is deriued out of the mother into the child, wherewith the naturall heate of the child is viuified and refreshed.

And these two Arteries, with the foresaid Pauell vaine, when the childe is bozne, beginne to wither and drye, every day moze and moze, and become much like a Harpe-string, without any hollownesse or canitie. Yet yet shall note, that there is another vessell, which taketh his oziginall at the bottome, sound, or vpper part of the childes bladder, and extendeth it selfe to the nauell of the Infant, through which it passeth, vntill it come betweene the first and the second caule without the childes body, whereby a priue issue, deuised by nature for the same purpose, is expelled the vyne of the Infant,

Which way
the child
dorth expell
the vyne.

Infant, proceeding by this vaine baine from the bladder, as partly was spoken of before, and that part of this vaine baine which is within the body, when the child is borne, dyeth and withereth away, as I said of the other.

The inner superfi cie or face of this Chorion, is very strongly affixed and fastned to the vtter superfi cie of the second caule, named Allantoides.

As for the basting that is betweene the Matrix and Chorion, many times it is weakened and effeblished by reason of euill, flegmaticke or colericke humours thereabout betweene the bastings conceyued, which ouermuch abounding, do cloy the said basting vaines or strings, whereby many times the one seuereth from the other before conuenient season, and so causeth a-bortement. The mouthes or speckes of the vaines in the matrix, where it cleaueth to Chorion, be called in Latine Acerabula, and Cotiledones, for what cause or vpon what reason, is both needelesse and vnprofitable heere to be rehearsed. Againe, the substance of this Chorion is not thinne, like a skin, bladder or caule: but of all other parts of the body, it may be most woorthily resembled to the spleane or melt in a man or beast, the corpulency or thicknes wherof, is as much or more as the thicknesse of the thumbe, the colour swartish blacke. Of which colour also the bloud therein contained, is, as the remaine and refuse of the purer, attract and drawne naturally of the Infant by the a-boue named nauell vaine. So that (to be short) Chorion is the immediate receptacle and receiuer of all the baynes and arteries, to be deduced from the Matrix to the childe, and the childe receiueth onely at his hand the

The substance of
Chorion.

the two vaines and arteries, which by the way as they passe and pierce thozow the other two caules towards the childe, Nature, they send into each of the caules innumerable small eye vaines and arteries, whereby the caules be sustained and encreased also.

The Termes then, which were wont at other times to stirre themselves in the Matrix baynes, and at certaine circuites to issue forth, now when there is a feature or childe in the same Matrix conceived, they proceed no more forth (as superfluous) but remaine, and be reserued to the necessary nutriment of the feature, and some part thereof reflueth, and is reuerted to the womens breasts, there to become milke, as shall be said in the next Chapter. And now hath Nature her purpose wherfore she made and created this course of blood, as hath beene written sufficiently in the Chapter before. But here ye shall note, that they be greatly deceived and abused, which call the Termes the womans purgation, or the cleansing of their blood, as who should say, that it were the refuse, drosse, and viler part of the other blood, remainyng in the body, naturally euery moneth sequestrate and separated from the purer, for the vilitie and euill qualitie therein comprehended: for vndoubtedly this blood is euens as pure and wholesome as all the rest of the blood in any part of the body else.

Is it to be thought, that Nature would feed the tender and delicate Infant in the Mothers wombe, with the refuse of the blood, and not rather with the purest of it? No, and therefore because that shee would that the pure blood coming from the Matrix vaines should be made yet purer, shee suffereth not the same to enter

imme=

The termes
be of as
wholsome
blood as a-
ny other
part in the
body.

immediately into the Infant; but first bleth another meane, & sendeth it into Chorion, or the hoope caule (as I haue said before) where truely it hath certaine circulation and another digestion, wherby it is defecate and cleared very exquisitely, by the diligence of Nature attenuated and fined, and so at the last sent forth into the Infant, leauing all the grosser part in the spongy body of the hoope caule.

The childe being in the wombe nourished of the purest blood.

Yet much more are to be detested and abhorred the shamefull lyes and slander that Pliny, Albertus Magnus de secretis mulierum, and diuers other more haue written of the benemous and dangerous infectiue nature of the womans flowres or Termes, the which all be but dreames and plaine dotage. To rehearse these fond words here were but losse of Inke and paper, wherefore let them passe with their authozs.

Slanders of the termes.

Which of the three Matrix vaines containe the Termes, and how the milke commeth to the womans breasts. Chap. X V.



Shewed before, that to thzee different parts and regions of the matrix thete resorted from thzee different parts of Vena caua, thzee sundry bayne slips. Now which of these slips should bring the blood (called the termes) into the matrix, or from which of them the Termes should proceed, it is hard clearly to discusse, but only by likely coniectures: & yet it is a thing very necessary to be knowne, for the readier aduertisement how

how medicines for that purpose should be applied in that place when need should be, eyther to prouoke the **Termes** by some casualtie stopped, or else contrary to restraine them immoderately flowing. For if the bottome baynes of the matrix doe contain only the termes, then should any medicine conueyed vnderneath profite nothing, except it be conueyed so farre vp, that it may attain within the hollownesse of the matrix, the which is very little when the woman is not with childe.

Againe, if the necke baynes of the Matrix doe onely contain these **Termes**, then needed medicines to be applied no farther then to the place. As for the third matrix baynes, there is none that doth once suspect the **Termes** to proceed from them: but many there bee, which do suppose the **Termes** to issue both at the neck baynes, and at the bottome baynes also, but most notable at the necke baynes, because (say they) that these baynes doe appeare more conspicuous and notable to the eyes when a woman is cut open, then do the bottome baynes, which may be very scarcely perceiued: wherefore they thinke that these neck baynes should be the greater stirrers of **Termes**.

Againe (say they) we see many times that after the woman is conceived, yet doth there issue **Termes** till the third or fourth, yea sometimes the fift month, which now at this time cannot proceed out of the matrix, for the port or mouth thereof, according to diuers Authors opinions, is so closed after the seed conceived, that the point of a needle cannot enter but by violence and force: wherefore they conclude, that the **Termes** at this time must needs spring out of the neck baynes, and not out of the bottome baynes.

To these I answer, that both at this time and at all other times, the Termes issue only out of the bottome baynes, and out of such of the necke baynes as spread themselves only within the Matrix, as may be seene in the figure. For insomuch as Nature did create the course of Termes for no other cause, but onely to bee a prest and ready food at all times to the feature conceived, to what purpose should the Termes in the necke baynes of the Matrix serue, where there can neuer be any conception, neyther the seed there can remaine. And as concerning the issuing of the Termes after conception, I say that the port of the Matrix is neuer so exactly close, but that such a liquid thing as bloud is may thzill and coole out of it, yea although (as they say) the point of a needle cannot enter in thereat. For ye may see, that betweene the chimes and chinkes of closely ioyned boords, the point of a Needle will not easily enter, yet water or any other liquid thing may passe through without let, and euen so is it in the Matrix.

And yet for all this, it doth not follow that the seed should passe out thereat as well as the bloud, for the seed is of a more fast, compact, and stedfast substance. And besides this, by the time that the seed hath bene but a day or two in the Matrix, it waxeth yet more stable and stedfast, by the naturall heate of the place, yea and is compassed with a thin ryme, as a tender egge is vnder the shell, wherefoze it will not soone issue out of the matrix without great injury.

Here againe ye shall note the cause why that Physicians doe counsell women which be desirous to conceive, and cannot for lubricity, moistnesse, or waterishnesse.

nesse of the *Matrrix* (whereby the attractive and attentive power of the *Matrrix* is debilitate and weakened) to take fumes and vapours vnderneath, or other medicines at the mouth, to dry the said humidities immediately after the *Termes* be passed, and not vpon the comming of them: for if the woman should be conceived vpon the comming of the said *Termes*, then would they commixe themselves with the seede before the seed hath gotten yet any perfect ryme or caule, whereby the seed should become the thinner, and bee made flux, and so to passe forth againe out of the *Matrrix*, washed out with the *Termes*. But immediately after that the *Termes* be passed, if the seed bee conceived, then shall it haue sufficient time to get a strong ryme or caule ouer it, before the *Termes* come againe.

And againe whiles the little speckes or moulthes of the *Matrrix* baines be yet open, after the letting forth of the *Termes*, they shall be more apt to cleaue and to ioyne themselves with the feature, by meanes of caules wherein the feature is inuolued, and chiefly of *Chorion*, named the hoope caule, as hath beene sufficiently said here before.

Yet when the seed hath bene three or foure weekes in the wombe, it is not of sufficient quantity to consume into his nutriment all the bloud that was wont to resort into the *matrrix* baines, wherefore the first, second, yea and third moneth sometimes at the womans wont tike of *Termes*, there issueth and sheweth some bloud more or lesse: the more in them which were wont at other times to haue abundance of them, &c. And yee shall note, that when the childe is conceived, and that the caule *Chorion* is fastened and basted to the *Matrrix* by

by the baines thereof, yet doe not all the baynes of the matrix attaine to the sayd Chorion, but a certaine, so farre as Chorion doth reach: howbeit the larger that Chorion groweth with the childe, the moe baynes doth he couer. Wherefoze from those baines that be not yet affixed vnto Chorion, do the termes flow at this time: but when the childe beginneth once to come to a greater perfection and growth, then is all the terme blood reserved in the Matrix, as little enough to satisfie the childe, and then also part thereof mounteth vp into the breasts, and becommeth milke, as shalbe sayd hereafter.

Yet againe to confirme mine opinion, that the termes do only issue out of the vault of the matrix: We shall vnderstand, that at sundry times I haue had two diuers women in cure, the one in London, and the other in Paris: Of which, the one by a fall off her horse, the other by a violent thrust and squat on the buttocks vpon the hard stones in the streete, being both neere the time of their purgation, chanced also both of them into one manner of diseale (that is to say) immediately here vpon their termes did issue, and so continued dayly, to the one of them, the space of halfe a yeere, and to the other a whole yeere: so that after that time the termes stayed againe, and issued no moze dayly as befoze, but once in foure weekes, at what time they boyded great lumps, cakes, or clods of blood congealed together enenlike the liuer of a beast. And in the meane time, betweene each boyding of these lumps of blood (which as I saue sayd came to passe once in foure weekes) euery day continually appeared and issued their white flowers (as they named it.)

Now

Now to declare the particular occasions of this manner of voyding of the termes, ye shall vnderstand, that by the force of the fall & squat, the Matrix baines brake, and that so much the more promptly, that they were the fuller of blood, and that neerer their time of purgation, vpon which brake, the blood daily issued after ward, whereby the vigour and kind heate of the Matrix by little and little deceased and decayed, frigiditie and coldnesse succeeded. By which occasion also the mouth or port of the Matrix waxed the more contract and narrower: for cold closeth, knitteth, and congealeth. Hereto helpeth also not a little the great vse of colde binding medicines, which each of them did apply to this place, at the simple counsaile of ignorant persons.

The port then of the Matrix by this occasion closed and contracted, the blood, wont alwayes dayly to proceede, remaineth within the Matrix, where as fast as it droppeth and cooleth out of the baines, it congealeth and cluddereth together, like as yee may see, that when a man is let blood in a basen or other vessell, and that the blood stand still in it the space of five or sixe houres, it will be concret and congealed in a cludder like a liuer, the watery part thereof swimming and sitting aboue vpon the face of it: and euen so is it of the blood, congealed in the matrix, so that when there is so much of this congealed blood, conceiued together in the sayd matrix, that it cannot containe it any longer, then violently and perforce it issueth out together, with farre greater perill, danger, and dolour to the woman then though she laboured with a childe.

The white flowers that issued, During the time that
this

this blood gathered in the Matrix, was (no doubt) the very waterish part that flected when the blood congealed, for that water can neuer congeale as the blood doth: wherefore euery day, as fast as the blood did congeale in the matrix, so fast also did the water separate it selfe from the blood, and so issued.

Notwithstanding, I am not ignorant that the very white flowers indeed doe proceede from the seed carriers, into the angles or corners of the Matrix, and so from thence outward: the which disease also, men haue many times. And it commeth eyther of the abundance of the flegme in the body, or of the corruption and euill qualitie mixed in the seede, &c.

These examples, as I suppose, may be sufficient evidences, that the Termes spring alwayes from within the matrix, and not from any part of the necke thereof. Item, I haue seene diuers other women, in whom their termes stayed the space of six, eight, and ten weekes, wherewith their bellies haue increased and waxed bigger, so that they haue thought themselves to be with childe: Notwithstanding at the last haue boyded such like lumps of blood, as I haue spoken of before, not without great perill and danger to them in the boyding, wherewithall their bellies haue relanked and decreased againe. And thus I make an ende to talke any moze of the nature and course of the Termes. And now will I declare somewhat of the congruance and course of the milke into the womans breasts: for there is great affinitie, communitie, and familiaritie betweene the Matrix and the breasts, which naturally doe perceiue and feele anon when the Matrix hath conceived, and then begin they to bze, and
to

to makeready their part, against the time that the Matrix hath all done her part, that is, against the childe be bozne.

The milke which commeth to the brests, is engendred of the termes (according to most mens opinions.) But to know which way the sayd termes should attaine from the Matrix to the brests, yee shall understand, that the vttermost and greatest bayne of the second diuision, spoken of in the thirteenth Chapter, where it attaineth the hockle bone, ready to passe out of the hollownesse of the belly into the thygh, befoze that it pearce the kell called Peritoneum, it sendeth forth a notable bayne branch, which from hence mounteth vpward along the belly, betweene the right Muscle and the ouerthwart, till it come a little aboue the Flauell, where the extreame or vpper end thereof diuideth it selfe into manifold little branches, meeting and entermingling themselves with the extreame little branches or flippes of another like bayne, descending from the vppermost chestbone, downe along the inside of the chest, and the inside of the vpper part of the belly, vntill it meete with the foresayd mounting bayne, a little aboue the Flauell.

And yee shall note, that this bayne branch, proceeding from Vena caua, at the highest chestbone downeward along the inner side of the chest or brest, by the way as it passeth, it peeldeth certaine little flippes, and small branches of it selfe, betweene the ribbes, into the brests. Wherefore the consent of all authoꝝ is, that by the meanes of these descending bayne branches at both sides of the body, and the other ascending bayne branches on both sides of the belly, there should
be

be great communitie and fellowship betweene the
brestes in women, and the matrix or the wombe.

For doubtlesse by common experience yee may see,
that when the time of conception in woman is, and
that by this meanes the Tearmes be stopped, then as
the Tearmes doe diminish and waxe lesse, so doth the
milke in the brestes encrease and waxe every day more
and more: as who might say, that the superfluitie of
bloud, wont at other times to boyde in the name of
Tearmes, now at this time by the prudence and pro-
uision of Nature, is retayned as no superfluitie, but
rather a necessarie humour, reuerted and destinate an
other way, that is to say, sent from the vaines of the
Matrix part thereof upward, by the forenamed as-
cending vayne branches, and at their hands againe re-
ceiued, and naturally attracted by the other descen-
ding brest vaines, through whom it is carried into the
brestes, where by new naturall circulations it is di-
gested into whire milke being befoze red bloud, ready
now prepared to nourish the childe when nature shall
send it into the world.

Againe so long as the woman giueth sucke to the
childe, and hath store of milke in her brests, her tearmes
be of very little or no quantitie. These be euidences
that there should be great familiarity betwix the ma-
trix and the brests for so much as the ebbing of the one,
is the flowing of the other: wherefore Physitians, some-
times when the flowers issue more vehemently then
needeth, they set boxing glasses vnder the brests,
meaning thereby, to reuert and returne upward, the
matter enclined too much downward. The which
practise how much it preuaileth, I will not here dis-
pute,

pute. Yet in this matter to discusse the very veritie, as neere as reason, and the knowledge of Anatomie will giue leaue, yee shall vnderstand my sayings, that I should meane, that alwayes when the termes stop beneath, by any colde, thought, or other occasions, by and by the same blood to flye and mount by into the brestes, and there to become milke: for the contrarie hereof is daily seene. For most commonly they in whom these termes do stop for any other cause then conception, the superfluous blood retained in the body and in the vaynes, wandring, causeth to the partie great headach, taketh away their stomacke, and engendzeth diuers other inconueniences, neither in the meane while is there any thing the more milke in the brests.

Wherefore yee may well say, that the cause of plenty of milke in the womans brests in the time of her being with child, and much more afterward, commeth chiefly by a priuie naturall instinction, whereby it is giuen vnto the brests at that time more then at any other, to draw vnto it self greater abundance of blood, conuerting and altering the same, by the propertie of the place, into conuenient milke.

It is not a sufficient cause to replenish the brest (the Termes being by any occasion stopped beneath) but there must also concurre the attractiue power, inset in the brests, to draw the sayd blood-matter at other times of the Termes, without which attraction, be the Termes neuer so long stopped, yet shall the brests be nothing the fuller. If it chance, that this attractiue power halt, or be not able to attract sufficient matter to make milke vpon for the Infant, then Physicians are

are wont to helpe the Debilitie of nature, with cupping
glasses, set vpon oz vnder the brests, oz else with gentle
attractive emplaisters applyed to the same places.

And although that into the brestes doe resort great
store of other vaines, some descending from the baynes
of the shoulders, & other some from the baynes passing
by the arme-holes, into the armes and hands, the
which in morson and notable bignesse, much surmount
the quantitie of the aboue-named descending brest
baynes, as it may appeare, euidently in many women
which haue these vaines appearing in the superficie of
their brestes, immediatly vnder the skinne, very con-
spicuous & sightfull: yet notwithstanding it is thought
by strong coniectures, that the milke in the brestes
should be engendred onely vpon the blood mounting
from the aforesaid ascending Matrix baynes, and not
vpon the blood containd in the other baynes, how
conspicuous soeuer they be, so that the blood in them
comprehended, serueth onely to the nourishment of the
substance of the brests themselues, and not to the main-
tenance of the milke.

To declare here curiously the manner that nature
bleth in circulating of the attracted blood, whereby al-
teration is made from one colour to another, would re-
quire a longer processe, the which for breuity we will o-
mit at this time, with many other problems, doubtles,
and difficulties concerning the same. And so we make
an end of this first booke.

The declaration by letters of the Figures following, where in be set forth (to the eye) euery part in woman, mentioned in this Booke before : which in the former printings hath beene corrupted, but now truly set forth.

C The first Figure of the parts of women, with the declaration and characters of the same.

In this first figure is set forth the trunk or stocke of a womans body, layd on the ground, whose Peritoneum is opened with the muskles of the Abdomen, and turned ouer toward the inside, according to the vse of cutting, and afterward we haue cut away all the bowels or entrayles from Mesenterium, the straight entrayle being yet left in the body, with also the whole Mesenterium, whose pannicles we haue here somewhat taken away, and set a portion from the other, that the nature of Mesenterium might come to light : but this present figure is for this cause principally declared and set forth, that it might shew the position of the Matrix or wombe, and the bladder, as in this woman it is shew, no part of the said Matrix or wombe being mooued.

For here is as yet no pannicle pluckt away from the Matrix or wombe, but that all things are heere yet wholly seene, likewise as in women sometime what fat they doe appeare to the cutter, the bowels being taken away. For women are so fat, that when they be vexed and killed with long sicknesse, and become most leanest, then they shew no kinde of procelle of vessels, but

lesse the pannicles or thinn coverings be separated a-
sunder.

A.B.C.D. The inner face or part of the former seate of
Peritoncum.

E.E. A part of Mesenterium, knitting the thin entrailles
to the backe.

F.F. Here is noted another pannicle of Mesenterium,
plucked from the other, which we haue marked with G.
and G. But both the pannicles do shew the order of the
vessels of Mesenterium, and the order of the kernels put
betweene the distributions of the vessels.

H.H. In this part of Mesenterium, the entraille Colon
was committed and set to, where it was nighest to the
straight gut.

I. And in this part of Mesenterium, did consist and stand
the beginning of the intraile Colon, or his continuance
with the intrailes, and also the blind gut.

K. The straight gut being there cut off where Colon did
end, which seate or place is right against the place of the
knitting together of the hockle bone, with the lowest
turning ioynt of the loynes.

L. The former seate of the bottome of the Matrix,
from whence is nothing perceiued pluckt away.

M. The right Stone or testicle in a woman.

N. The left Stone of a woman, and the former part of
this is here entirely scene, although there be of the
right but a small portion perceiued, and it is for this
cause that we haue in such manner set forth the right
stones for both the testicles are covered with a panni-
cle, which pannicle bringeth downe the seede vessels
of a woman, which doe spring from Peritonem. but
we haue vncouered the left testicle of that pannicle

with the hand onely, without any knife, leaving that right as you see. For this pannicle doth not grow to the former seate of the testicle in any part thereof, but lyeth there onely.

O. A pannicle springing and growing forth from the right seate of Peritoneum, and committing the right testicle with the seede vessels on this side, and those vessels which infolde the higher seate of the Matrix to the backe, containning together the Matrix or wombe, and afterward with the pannicle of the other side, constituting the second coate of the Matrix.

P. This way in the foresaid pannicle, runne forth fleshy fibres or thine skinner, constituting the right Muscle of the Matrix or wombe.

Q. With these Characters, the pannicle of the left side is noted, which is correspondent and like to that pannicle which the aforesaid O. did point to us,

R. S. The former part of the necke of the matrix, covered as yet betweene R and S with that coate which the parts of Peritoneum offer unto it, which bring forth vessels unto it, and from it, and do knit it to Peritoneum; but the space being betweene R and S, doth shew the largenesse of the necke of the matrix. And the wrinkles which are seene here, are they which the necke of the matrix falling into, it selfe not stretched forth againe, doth shew in the cutting.

T. The bladder, whose hinder part is here chiefly seene, for we haue so cast our eyes in the Declaration and setting forth of this figure, as though we would principally behold in the body being prostrate and laid a long, the hinder seate of the bladder, which looketh toward the matrix: For if yee will suppose
and

and imagine this body of a woman, to be set by right, as that which next followeth, yee should thinke otherwise then the thing is, that the bottome of the *Matrix* is set forth much higher then the bladder.

V. This is a portion of the *Rauel*, Delivered in the cutting from *Peritoneum*, and turned ouer together with the vessels serving properly to the child.

X. A portion of a vaine going from the *Rauell* to the liuer.

Y. A way going from the highest seats or place of the bottome of the bladder, pertaining vnto the *Rauell*, and bysing from thence the vyne of the childe, betwene his second and the innermost infolder.

K. & L. Shew two arteries creeping forth hither from the *Rauell* by the sides of the bladder, and graft in, or continued in this place, to the branches of the great arterie, going principally to the holes of the bones aboue the priuie members.

The declaration of the second Figure of the members of women, and of the Characters of the same.



We haue heere taken away the skinne from the right teate of this present figure, that the nature of the teates might (as nigh as may be) be set before the eyes, and afterward we haue cut away the ventricle with the bowels, and also *Mesenterium* and the *Splene*, leauing the straight entera in this place vnmixed with, as well as we did in the figure before. And moreover, we haue

as

as it were, taken away the uttermost coate which Peritoncum gaue vnto it, cutting away also all the pannels, that the vessels carrying forth the substance and matter of seede to the testes, and also the vessels carrying away the seede from thence to the Matrix, should appeare and be seene. Also we haue turned ouer the bladder downward on the left side, likewise breaking the way or conduit which beareth forth the vrine to it from the right kidney, that the insertion of the wayes of bearing forth the vrine to the bladder might appeare, & that the bladder should not let the inspection or sight of the Matrix or wombe. Last of all, wee haue cut away from this Figure a portion of the bones about the priuite members, that the necke of the Matrix and of the bladder might the more commodiously be seene.

A.A. Vaines running forth ostentines to the teates; from those wayes which are offered to the skin, which is brought ouer the height of the shoulder.

B. Vaines springing from these vaines, which are led forth by the arme hole to the hand.

C. The principall body of the teate.

D.D. Kernels and fatnesse spread abroad euery where on the kernelly body, marked with C.

EFGH. The hinder outside or inside of the former lease of Peritoncum outward, for the former region of Peritoncum is heere bowed bpward and downward toward the side.

IK. Portions of Vaines and also Arteries, creeping forth downward vnder the vrell bone from the teate.

L. The cybalite or swelling lease of the liuer.

M. The hollow part of the liuer, heere also somewhat seene

scene.

N. A small portion or peece of the vayne going from the ganell to the liuer.

O. The stocke of vena porta is heere cut a way, with the vessels brought vnto it.

h. The left seede arterie.

i. The former part of the bottome of the Matrix, and sheweth the right blunt angle or corner of the sayd bottome; where k. sheweth the left: but l. sheweth the region or place of the matrix, where the mouth of his bottome consisteth, and where his neck beginneth.

m. This is the straight gut. And that I may the lesse burden both the sides of this figure with many letters, I will at this present affix the Characters but on the one side only.

n. A portion of the vaine and Arterie of seede, which do go to the upper side of the bottome of the wombe.

o. Portion of the vaines and Arterie of seede going to the testicle; and there ioyning and going together, and constituting.

p. A body like the spine of a needle, and this letter p. doth point vs the roote or foundation of this body, whereas the sayd roote or foundation is continued and ioyned to the testicle.

q. From this sayd body such vessels runne forth into the testicles, constituting and forming the testicle to Peritonaeum.

r. The former face or part of the testicle.

s. The beginning of the vessel which beareth forth the seede from the testicle into the matrix.

t. The bowings and turnings ouer againe of the vessel which beareth forth the seede, which turnings the sayd vessel maketh round about the sides of the testicle.

v. The going forth of the vessel which beareth forth the seede of the matrix.

xx. The neck of the matrix.

y. Testicles

y. Vessels foulding in the lower seate of the bottome of the matrix or wombe, and the necke also of the same.

z. A baine coming from those vessels to the bladder, which vessels do fold and winde in the necke of the matrix: and this Character also noteth the inflexion of the wayes of the vaine.

14. The hinder seate of the bottome of the bladder.

7. The muscle of the necke of the bladder.

8. In this seate, the necke of the bladder is implanted into the necke of the matrix.

6. Small skinnie portions of flesh, of the necke, of the mouth, or opening of the wombe or matrix, and the small hillockes of the matrix, with the mouth or opening of the necke thereof, need here no speciall declaration with Characters.

8. The roote of the Artery, going into the lower part of Mesenterium.

9. Vessels which doe ascend and rise vpward to the muscles of the Abdomen, from the vaines and Arteries which go into the leg.

The declaration of the Characters of the third

Figure of Women.



His present figure sheweth the matrix or wombe, with the thin coverings, which do bind it to Peritoneū, cut forth from the body, and the necke thereof is here so folded together and turned ouer, that the mouth or opening of the bottome of the Matrix doth heere manifestly shew it selfe,

seiz. And we have likewise opened the bottome and the necke of the bladder, that the hollownesse of the same, with the insertion of the wayes of vyne, are here manifestly seene.

A. The inner face of the bottome of the Matrix being not yet conducted of any pannicle.

B.B. The necke of the Matrix.

C. A part of the bottome of the matrix, swelling forth into the upper leafe of the necke of the matrix, in manner of a kernell.

D. The mouth of the bottome of the matrix.

E.E. A pannicle knitting the matrix to Peritoneum, and containing his vessels.

F. The left testicle of the matrix.

G. The vaine and artery of seede.

H. Portion of the seede vaine and arterie, comming to the upper leafe of the bottome of the matrix.

I. A portion of the seede vaine and arterie comming to the testicle.

K. The vessell carrying the seede from the testicle into the matrix.

L. The hollownesse of the bladder.

M. The insertion of the wayes of the vyne.

N. Here hangeth forth a little peece of the wayes of the vyne.



The declaration of the Characters of the fourth
table or figure of Women.



All branches running forth into the pannicle, where they are committed and ioyned to Peritoneum.

A portion of the vaine and arterie going into the testicle falling to the vpper seate of the bottome

of the Matrix.

^μ The coniunction and going together of the seed-vaine and artery, that is like the spire of a steeple, which we liken to the braded baynes, called varices.

^λ The left testicle.

^{μμ} The vessell carrying forth the seeds from the testicle into the matrix.

^υ The blunt angle or corner of the bottome of the matrix, in whom the vessell that bringeth forth the seede attempteth his insertion.

• In this seate the bottome of the matrix is ended into the necke therof, and in this region or place is the beginning of the mouth or opening place thereof.

^ε The necke of the matrix or wombe.

^{εε} Here the necke of the bladder is brought forth into the necke of the matrix, and there endeth.

• Those are vessels infolding the vpper seate of the bottome of the matrix, and also his necke.

^ζ The swelling vmmes at the mouth of the necke of the matrix.

^{υυ} The wayes that bring the vaine from the raynes into the bladder.

The

The declaration of the Characters of the fift, fixt,
seuenth, and eight Figures.



Where now diuided this fift Table of the wombe or matrix, containing a male childe on the former side with a long section or cut, and another which are ouerthwart fyt, remouing and taking away, into the fides, parts of the coates of the bottome of the Matrix, yea, euen from the vttermost infolders of the childe.

ABCD. The inner fide of the fayd infolder of the Matrix, which befoze the section was brought about and couered with the infolders of the childe.

EE. The vtter fide of the Matrix, and the higher E noteth the top or the right angle or corner of the Matrix, brought forth bpward and toward the right fide moze then toward the left, becaufe it is a man childe which is in the Wombe.

F. The first or the vttermost infolder of the childe.

GG. The second infolder of the childe is here alfo a great part feene.

H. A part of the necke of the Matrix, to whom in the other fide we haue left growing to it a vaine and an arterie, which is principally diftributed into the lower feate of the bottome of the Matrix.

I. Here is alfo yet left the right testicle, that the fituation of it might be feene and perceiued in women being with childe.

The

The first Table or figure sheweth the infolders of the childe, taken whole away from the Matrix, and not broken.

K The vttermost infolder of the childe.
LL. The second infolder of the child, which forsomuch as it is transpernant in manner of a pannicle, it suffereth the childe (bewzapt within this third infolder) in it somewhat to be seene.

Of the seuenth Figure.

In the seuenth Table we haue diuided the vtter and the second infolder of the childe, with a long section or cut, and we haue heere expressed and shewed forth both the sayd infolders, taken away from the third infolder, and the third infolder also yet whole.

MM. The third or the inmost infolder of the childe, which because it is so thinne that one may easily see thzough it, the forme of the childe lying therein, somewhat sheweth himsefe to the eyes.

N. The proceeding or order of Vaynes and Arteries, going to the Plauell from the first infolder of the child.

OPOP. The second infolder of the childe.

And **OO** shewe his inside, where **PP** sheweth his outside,

QR. The first infolder of the childe, where **Q.** noteth the outside, and **R** the inside, but the proceeding and order of the vessels by the second and third infolder, are perfectly knowne without any helpe of the characters.

What

What is shewed in the eight Figure.



The eight Table of figure expresth the child deliuered from a l his coates, & l) it sheweth him lying by the wonderfull prouidence of nature, not as the common opinion of the vulgar sort of writers affirmeth, but as you may heere see in these figures. and so doth it lye in the middest of the wombe. for it is mo^t vntrue, that the child doth lie in the wombe round, like as i. were bowed, so that the knees should touch the face. but as he is set here in the eight figure. And obseruing this true situation of him, you shall find commonly none other situation of the childe, nor ioyning of any ioynt of him therein, then is here exprested.

But in this figure *M M N O P O P Q R*. Doe note the same as in the seuenth table same *M* and *M* do shew the inside, or inner part of the third infolder. But *S* sheweth heere priuately the going forth of the vessels of the *Paue*, which is betwene the *Paue* and the ioyning together of the vessels with the third infolder, which is also brought forth with a great space betwene the shewing, where be certaine (as it were) knots or swellings, according to the number of the which knots more or lesse, *Whidwies* foolishly doe prophesie eyther few or many children to the woman, which of the learned men is taken but for a very fantasie and worthy of reprehension. And moreover, when the child commeth forth (as it chanceth sometimes) hauing that about his necke, they say that it is the same childs destinie to be hanged with many other foolish conceits, rather to be laughed at, then to be beleued.

The

The declaration of the Characters of the ninth
figure of Women.

The ninth figure sheweth the Matrix cut
forth of the body, being of that bignesse
as it was scene taken forth of a woman
at the last Anatomy which I did see at the
famous Uniuersitie of Padua in Italy. And moreover
we haue so diuided and cut asunder the bottome of
the Matrix by the middle, that the concavity and
hollow bought within the same might bee per-
ceyued, and the thicke substance also of both the
coates of the Matrix, in women when they bee
with childe.

AABB. The concavitie and hollow bought of the bot-
tome of the Matrix.

CD. A lyne somewhat after the maner of a seame cal-
led in Latine Scottum, which doth belong to the place
wherein the testicle doth lye, which swelleth somewhat
forth into the bought of the bottome of the Matrix.

EE. The thicknes of the inner and proper coate of the
bottome of the Matrix.

FF. A portion of the innermer bottome of the Matrix,
swelling forth downward from the higher seate of the
Matrix, into the hollownes & bought of the bottome.

GG. The beginning of the necke or opening place of
the bottome of the Matrix.

HH. The second or innermer insolder of the bottome of
the Matrix, descended from Peritoneum.

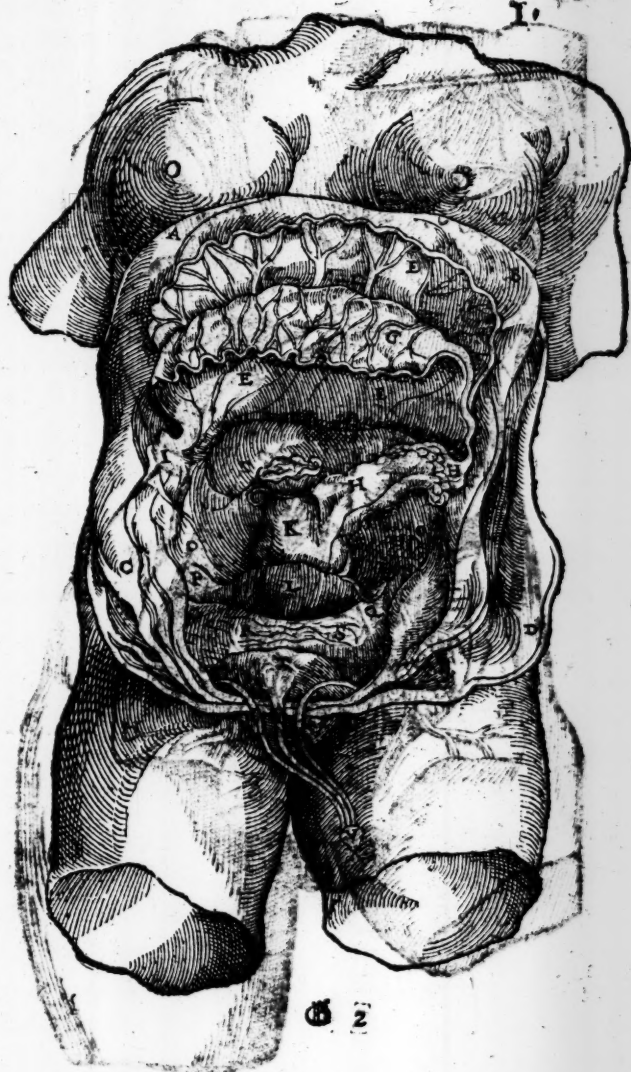
II. Here we haue reserued a portion on both the sides
of the thin couerings, descended from Peritoneum, and

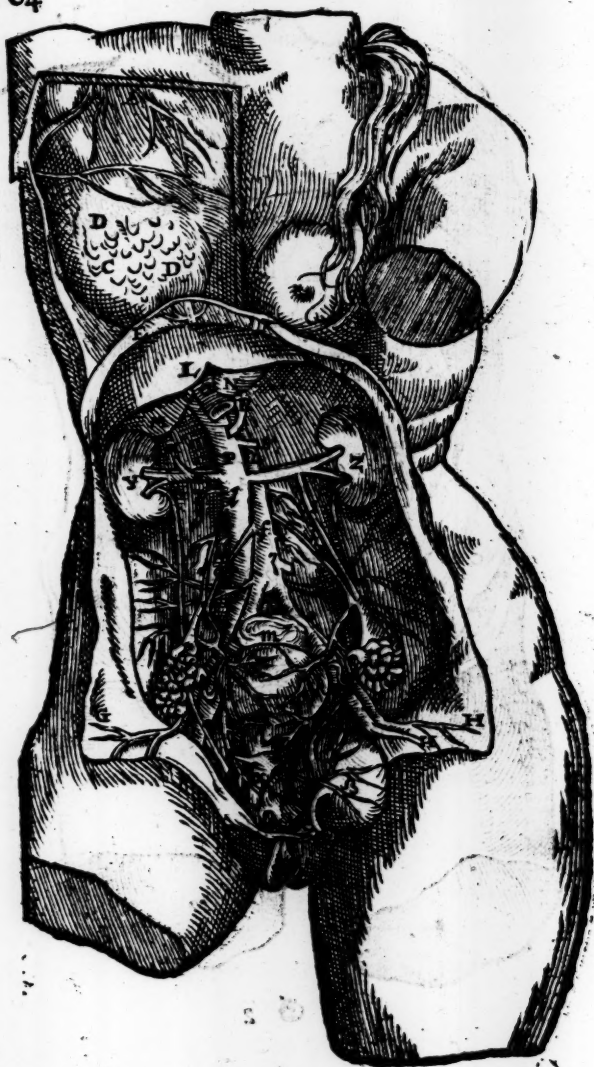
concerning the Matrix.

K. Here is also seen the substance of the necke of the Matrix, because the cutting, wherewith we divided the bottome of the Matrix, was begun at this place.

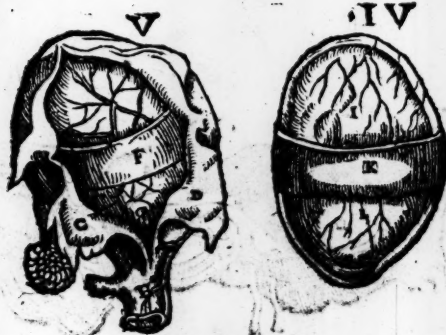
L. A part of the neck of the bladder, implanted into the necke of the Matrix, casting forth into it the urine. The swelling parts of Abdomen: whatsoever is else to be considered thereof, they may be sufficiently knowne without direction of Characters.

The end of the first Booke.





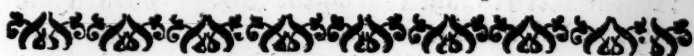




IX.







The second Booke of the birth of Man.

Of the time of birth, and which is called
naturall, or vnnaturall. Chap. I.



In the first booke we haue sufficiently
set forth & describe, the manner situa-
tion, and forme of the Matrix where-
in man is conceived, with diuers other
matters appending and concerning
the better vnderstanding of the same.

And now here in this second booke, we will declare the
manner of the quitting and deliuerance of the Infant
out of the mothers wombe, with other things thereto
appertaining. And first here in this Chapter we will
declare the tokens and signes, wherby yee may perceiue
whether the time of labour be neere, or not: for when
the houre of labour approacheth neere, these signes fol-
lowing enermore pcedde and come befoze.

First certaine dolors and paines begin to grow a-
bout the guts, the Hauell, and in the raynes of the
backe, and likewise about the thighes, and the other
places being neere to the priue parts, which likewise
then beginneth to swell and to burne, and to expell hu-
mors, so that it giveth a plaine and euident token that
the labour is neere.

But yee shall note, that there is two manner of
birthes, the one called naturall, the other not naturall.
Naturall

Naturall birth is, when the childe is borne both in due season, and also in due fashion.

The due season is most commonly after the ninth month, or about fortie weekes after the conception, although some be deliuered somtimes in the seueneth moneth, and the childe proueth very well. But such as are borne in the eight moneth, either they be dead befoze the birth, or else liue not long after.

The due fashion of byrth is this: first the head cometh forward, then followeth the shoulders and haunches, the armes with the hands lying close to the body toward the feet, the face and forepart of the childe being toward the face & forepart of the mother, as is appeareth in the first of the byrth figures. For as hath been said already in the first booke befoze the time of deliuerance, the childe lyeth in the mothers womb with the head upward, & the feet downward, but when it should be deliuered it is turned cleane contrarie, the head downward, the feet upward, and the face toward the mothers belly, and that if the byrth be naturall. Another thing also is this, that if the birth be naturall, the deliuerance is easie, without long tarrying or looking for it.

The birth not naturall is, when the mother is deliuered befoze her time or out of due season, or after any other fashion then is here spoken of befoze: as when both the legs prouede first, or one alone, with both the hands being both downe, either else the one and the other downe, and diuers other wise, as shall be hereafter more clearly declared.

Of easie and yncasie, difficult or dolorous deliuerance,
and the causes of it, with the signes how to
know and foresee the same.

Chap. II.



Very many be the perils, dangers, and
thronges which chance to women in
their labour, which also ensue and
come in diuers waies and for diuers
causes, such as I shall here declare.

First, when the woman that labour=
eth is concerned ouer yongue, as befoze twelue or fif=
teen yeers of age (which chaunceth somtime, though not
very often) & that the passage be ouer angust, straight,
or narrow, either naturally, or else for some disease and
infirmittie, which may happen about that part, as apo=
stumes, pusles, pyles, or blisters, and such other.
Through which causes, nature cannot (but with great
dolor and paine) open and dilate it selfe, to the expelling
and deliuerance of the childe. And somtimes the belike
or bladder, or other intraitles being about the Matrix
or wombe, be also apostumate and blistered, which be=
ing greued, the Matrix or wombe likewise for vicini=
tie and neighbourhood is greued with them, and that
hindereth greatly the deliuerance. Also sometimes in
the fundament are hemorroides, or pyles, and other
pusles, chappings or chinses, which cause great paine.
Also hardnesse and difficultie or binding of the bellie,
which things for the griefe and paine that ensueth of
them, causeth the woman to haue little powet to helpe
herselfe in her labour.

Further=

Furthermoze, if the partie be weake and of feeble complexion, or of nature very cold, or too yongue, or very aged, or exceeding grosse and fat, or contrariwise too spare, cleane, or that she neuer had childe before, or that she be ouer timorous and fearefull, diuers, wayward, or such a one that will not be ruled, remoouing her selfe from one place to another, all such things causeth the labour to be much more painefull, cruell, and dolorous, then it would otherwise be. Also yee must vnderstand, that generally the birth of a man childe is easier then the birth of the woman childe.

Item, if the childe be of a fuller and greater groweth then that it may easily passe that narrow passage, or contrariwise, if it be so faint, weake and tender, that it cannot turne it selfe, or both: it very slowly, or if the woman haue two children at once, other else that it, with the which she laboureth, be a monster: as for example, if it hath but one body and two heads, as appeareth in the eighteenth of the birth figures, such as of late was seene in the Dominions of Werdenbergh.

Againe, when it proceedeth not in due time, or after due fashion, as when it commeth forth with both feete or both knees together, or else with one foote onely, or with both feete downewards, and both hands upwards, other else (the which is most perillous) sidlong, arselong, or backlong, other else (hauing two at a birth) both proceede with their feete first: or one with his feete, and the other with his head: by these and diuers other wayes the woman sustaineth great dolor, paine, and anguish.

Item, if the woman suffer abozement, that is to say,

say, bying forth her childe in the fourth or fift moneth after the conception, which is befoze the due time, in this case it shall be great paine to her, forsomuch as in that time the port of the wombe is so firmly & strongly enclosed, that vnnneath the point of a needle may enter in at it.

Also if the childe be Dead in the mothers beliy it is a very perillous thing, forsomuch as it cannot be easily turned, neyther can it weild or help it selfe to come forth, or if the childe be sick or weakened, so that it cannot for feeblenesse help it selfe. The which things may be fore-seene and knowne by these tokens: if the woman with child haue beene long sicke befoze her labour, if she haue bin sore lashed, if after her conception she haue had Dailey & vnmontly her flowes, if straight after one moneth vpon the conception, her breasts yeeld any milke, if the child stir not, ne moue at such time as is conuenient for it. These be arguments and tokens that it should be very weake. By what tokens ye shall know it is dead, I shall shew you hereafter.

To know whether the childe be weake in the mothers belly.

Also there is great perill in labouring, when the secundine or latter byrth is ouer firm or strong, and will not soone ryue or breake asunder, so that the childe may haue his easie coming forth. And contrariwise when it is ouer weake, slender or thin, so that it breaketh asunder befoze that the childe be turned, or apt to issue forth, for then the humours which are collect & gathered together about this secundine or second birth, passe away sooner then they should do, & the byrth shall lacke his due humidities and moystures which should cause it the easilier to proceed, and with lesse paine.

Perrill in the secundine.

The byrth also is hindered by ouermuch colde, or ouermuch,

ouermuch heate: for in ouermuch colde, the passage and all other pores of the labouring woman be coarcted & made moze narrower then they would otherwise be. Likewise ouermuch heate debilitateth, weakeneth, & fainterh both the woman and the child, so that neither of them in that case can well weld or helpe themselves for faintnesse.

And further, if the woman haue vsed to eate commonly such meate or fruits which doe exsiccate or drye, and constraîne or binde, as Medlers, Chestnuts, & all sowre fruits, as Crabbes, Chokeyears, Quinces, and such other, with ouermuch vse of Wergens, and such like sowre sauces, with Rase, Pell, and many other things: all this shall greatly hinder the byrth.

Also the vse of colde baths after the fift moneth following the conception, or to bath in such water where Allome is, Iron, or Salt, or any such things which doe coarct and constraîne, or if she haue beene oftentimes heauie and mourning, or ill at ease, or if she haue beene kept ouer hungry and thirstie, or haue vsed ouermuch watch and waking: either if she vsed a little before her labour, things of great odour, smell or saour, for such things (in many mens opinions) attract and draw upward the mother or Matrix, the which is great hindrance to the byrth.

Also if the woman feeles paine onely in the backe, and aboue the Nauell, & not vnder, it is a signe of hard labour: likewise if she were wont intimes past to be deliuered with great paine, it is an euidence and likelihood of great labour aswayes in the birth.

Now signes and tokens of an expedite and easie deliuerance, be such as be contrary to all thole that haue beene

Tokens of
easie deli-
uerance.

beene rehearsed before. As for example, when the woman hath bin wont in things passed easily to be deliuered, and that in her labour she feele but little thronge of dolour, or though she haue great paines, yet they remaine not still in the vpper parts, but descend alwaies downe-wardes to the neare her parts, or bottome of the belly. And to be short, in all painefull and troublesome labours, these signes betoken and signifie good speed, and lucke in the labour: vnquietnesse, much stirring of the child in the mothers belly, all the throngs & paines tumbling in the lower part of the bottome of the belly, the woman strong and mightie of nature, such as can well and strongly helpe her selfe to the deliuerance of the birth.

And againe, euill signes be those, when she sweateth cold sweat, and that her pulses beate and labour ouer soze, and that she her selfe in the labouring faint and lowne: these be vnluckie and mortall signes.

How a Woman with childe shall vse her selfe, and what remedies be for them that haue

hard labour. Chap. III.



Disce and helpe them that are in such difficult perrill of labour, as we haue spoken of before, ye must obserue, keepe, and marke those things that we shall (by the grace of God) shew you in this Chapter following.

First the woman with child must keepe two dyets, the one a moneth before her labour, the other in the

How the labour may be made very more easie.

very labouring. And about all things shee must esteeme and forbear all such occasions which may hinder the birth, to the uttermost of her power, the which occasions we rehearsed in the Chapter before. But if there be any such thing which cannot be avoyded, so much as it cometh by nature, or by long continuance and custome, in this case yet ye shall vse some such remedies the which may somewhat allwaie, mollifie, or make it more easie or tolerable, so that it hinder the birth so much the lesse.

But if it be, that any infirmity or disease, swelling, or other apostumation chance about the Mother or the priuy part, or about the vesicke or bladder, as the stone, the strangury, and such like, the which things may cause such straitnesse and coarctation, that vnnneath without great and horrible paine the party can be deliuered or discharged: in these cases it behooueth such things to be looked vnto, & cured, before the time of labour cometh, by the aduise of some expert Surgeon.

Also if the woman be ouermuch constipate or bound, most commonly she must vse, the moneth before her labour, such things the which may lenifie, mollifie, dissolue and loose the belly, as apples scyed with sugar, taken fasting in the morning, and after that a draught of pure wine alone, or else tempered with the iuyce of sweet and very ripe apples.

Also to take figgs in the morning fasting, & at night, it looseth well the belly. If these profite not, take a pillula taken three or foure times one halfe houre before dinner, shall loose the belly without perill.

Againe

Againe, in this case shee must reſtraine from all ſuch things as doe harden, reſtraine, and conſipate, as meats broyled or roſted, and Rice, hard egges, beefe, cheſtnuts, and all ſomze fruits, and ſuch like.

Alſo if further neceſſitie require, ſhe may receiue a cliſter, but it muſt be very gentle and eaſie, made of a pinte of the broath of a chicken, or other tender fleſh, thereto putting ſo much coarſe Sugar or hony, as may make it reaſonably ſweet, and halfe a ſpoonefull of white ſalt. Or for the poore woman may be made a cliſter of a pint of water, wherein hath beene ſod Mal-
lowes, or Holypoke, with hony and ſalt, as beſore. She may uſe alſo ſome other eaſie & temperate purgation, to molliſie and looſe her withall, as Mercury ſodden with fleſh in portage, and diuers ſuch other, or elſe a ſuppoſitor tempered with Sope, Larde, or the yolkes of Egges.

Things to
looſe the
belly.

And if it chance that (the labour drawing neere) ſhe waxe ſaine or ſickly, then muſt be comfort her with good comfortable meate, drinke, wholeſome and noble electuaries, and in this time muſt ſhee doe all ſuch things the which can make her apt and ſufficient to her labour, and to uſe ſuch things the which may laxe, open, and molliſie the nature of the paſſage, ſo that the birth may the more freely proceede, and that chiefly in the yonger women. The elder women, for becauſe that thoſe parts in them be ſomewhat dryer, and harder, therefore they muſt uſe hot and moſt things, which haue propertie to lenſie and ſouple, and that both in meate and drinke, and alſo in outward ſomentations, bathings, ſuppoſitories, and annoynt-
ments.

Wherewith
to comfort
the woma
in her la-
bour.

Ointments
to supple.

Anointments wherewith ye may supple the priuie place, be these, Hens greace, Duckes greace, Goose greace, also oyle Oliue, Linseede oyle, the oyle of the Fenegreke, or the viscosit of holioke, and such other: and for tynke, let her vse good rype wine mixed with water. Also there must be a consideration in the drying of the woman, that shee may vse such things the which may moysten her, and not make her fat. Contrariwise, let her auoyd such things the which should exicate, Dye, constraine, or coarct her, and that all the moneth before her labour. But about ten dayes before the time (if she feele any paine or grieve) let her vse euery day to wash or bathe her with warme water, in the which also that she tarry not ouer long in bathing, for weakning of her, and therein let her stand, so that the water come aboue the Nauel a little, and also seeth in the water, Mallowes, Holyoke, Camomill, Mercury, Maydenhayre, Linseede, Fenegreke seede, and such other things which haue vertue to mollifie and supple. And if it be so, that for weakenesse of the body she may not indure this bathing in warme water, then with a sponge or other cloth dipped in the foresaid bath, let her sokingly wash her feete, her thighs, and her priuie parts, the which things shall greatly profit her. But in such time beware ye come not in the common hot houses, for they would cause you to be feeble and faint, which were ill in this case.

Bathes to
loose and
gently to
open the
body.

Anoint-
ments to
supple.

And when ye are thus bathed or washed, then shall it be very conuenient for you to anoynt with the foresaid greaces and oyles, your back, belly, nauell, sides, & such places as are neere to the priuie parts. Furthermore it shall be greatly profitable for her, to conuey in-ward

ward into the priuie part these foresayd oyles or greaces, with a sponge, or other thing made for the purpose, she lying byright, the middelt of her body most highest, so that it may the better remaine within her, and that chiefly if the Matrix be dry, or else the partie very leane and spare.

It shall be also very profitable for vs to suffume the neather places with Muske, Amber, Gallia, Muscara, which put on embres, yeeld a goodly sauour, by the which the neather places open themselves, and draw downward.

Also as I sayd before, shee must take good heed to her dyet, that shee take things the which may comfort and strengthen the bodie, feeding not onermuch of any thing, and to drinke pleasant and well sauouring wine, or other drinke, also moderately to exercise the body in doing something, stirring, mouing, going, or standing, moze then otherwise shee was wont to doe: these things further the byrth, and make it the easier. And this is the manner of dyet, the which we aduise the woman to keepe the moneth before her labour, or longer.

Another dyet therets, the which shee ought to obserue in the time of labour, when the stormes and thzongs beginne to come on, and the humours which yet hitherto haue remained about the Matrix or Mother collected, now beginne to flow forth: and this manner of dyet consisteth in two sortes. first, that such things be procured and had in readinesse, which may cause the byrth or labour to be very easie. Secondly, to withstand, defend, and to put away (so neare as may be) the instant

Sweete
fumes.

What is to
be done
when the
time of
labour is
come.

and present dolours. And as touching this point, it shall be very profitable for her, for the space of an houre, to sit still, then (rising againe) to got vp and downe a payre of staires crying and reaching so loud as she can, so to stir her selfe.

And also it shall be very good for a time, to retaine and keepe in her bzeath, for because that throught that meanes, the guts and entralls be thrust together and depressed downeward. And it shall be very good to receiue some medicine to prouoke the byrth, of the which we will speake moze hereafter.

Now when the woman perceiueth the Matrix or Mother to waxe laxe and loose, and to be dissolved, and that the humours issue forth in great plentie, then shall it be meete for her to sit downe, leaning backward, in manner byright: for which purpose in some regions (as in France and Germanie) the Midwiues haue stooles for the nonce, which being but low, and not high from the ground, be made so compasse-wise and caue or hollow in the midst, that that may be receiued from vnderneath which is looked for, and the backe of the stoole leaning backward, receiue the backe of the woman. The fashion of the which stoole, is set in the beginning of the byrth figures hereafter.

And when the time of labour is come, in the same stoole ought to be put many clothes or clouts in the backe of it, the which the Midwife may remoue from one side to another, according as necessity shall require. The Midwife her selfe shal sit before the laboring woman, and shall diligently obserue and waite, how much, and after what meanes the childe stirreth it selfe: also shall

Of the
Midwiues
Stoole.

shall with her hands, first anoynted with the oyle of Almonds oz the oyle of those white Lillies, rule and direct every thing as shall seeme best.

Also the midwife must instruct and comfort the party, not onely refreshing her with good meate and drinke, but also with sweete wordes, giuing her good hope of a speedie deliuerance, encouraging and enstomaking her to patience and tolerance, bidding her to hold in her breath so much as she may, also striking gently with her hands her belly about the Nauell, for that helpeth to depresse the birth down ward.

The Midwife must giue comfortable words to the party trauailing.

But if the woman be any thing grosse, fat, oz fleshy, it shall be best for her to lye groueling, for by that meanes the matrix is thrust and depressed down ward, anoynting also the painie parts with the oyle of white Lillies. And if necessarily require it, let not the Midwife be afraid, ne ashamed to handle the place, and to relaxe and loose the straighes (for so much as shall lye in her) for that shall helpe well to the more expedite and quicke labour.

But this must the Midwife aboue all things take heede of, that she compell not the woman to labour before the birth come forthward, and she do it selfe: for before that time, all labour is in vaine, labour as much as pee list. And in this case many times it cometh to passe, that the party hath labored so sore before the time, that when she should labour indeed, her might and strength is spent before in vaine, so that she is not now able to helpe her selfe, and that is a perillous case.

Furthermore, when the Secundine oz second birth (in the which the birth is wrapped and contained) doth once appeare, then may we know that the labour

is at hand, wherefore if the same secundine breake not of his owne kinde, it shall be the Midwives part and office, with her nayles easily and gently to breake & rent it, or if that may not conveniently be done, then raffe by betweene your fingers a peece of it, and cut it off with a paire of sheares, or sharpe knife, but so that ye hurt not the byrth with the cut. This done, by and by ensueth consequently the flux and flow of humors, of the which I spake before, and then next followeth immediately the byrth.

But if it so chance that the Secundine should be cut by the Midwife, and all the watery part issued and spent before due time and necessity should require it, so that the priue passage be left exicate and dry, the birth not yet appearing, by this meanes the labour should be hindred and letted. In this case yee shall anoynt and mollifie that priue passage with the Oyle of white Lillies, or some of the graces spoken of before, first warmed, and so conueyed into the priue parts, the which things will cause the way to be slippery, supple, and easie for the byrth to passe. But chiefly in these difficulties should profit the white of an egge, together with the yolke powred into the same place, which should cause it to be most slippery and sliding, and supply the roome of the naturall humidities spent before.

The head
proceeding
fast.

And if it be so, that the byrth be of a great growth, and the head sicke in the coming forth, then must the Midwife helpe all that her may, with her hand first anoynted with some oyle, opening and enlarging the way, that the issue may be the freer. Likewise must be done if her beare two children at once, And all this is spoken

spoken of the naturall byrth, when that first procedeth the head, and then the rest of the body ordinaitey, as yee may see in the first of the figures following.

2. But when the byrth commeth not naturally, then must the Midwife do all her diligence and paine (if it may be possible) to turne the byrth tenderly with her anoynted hands, so that it may be reduced againe to a naturall byrth. As for example: Sometime it chanceth the child to come the legs and both armes and hands downeward, close to the sides, first forth, as appeareth in the second of the birth figures. In this case the Midwife must doe all her paine with tender handling and anointing to receiue forth the child, the legs being still close together, and the hands likewise remaining, as appeareth in the sayd second figure.

The second figure.

The legs & both hands downe proceeding first.

Howbeit, it were farre better (if it may be done by any possible waies or means) that the Midwife should turne these legs coming first forth, upward againe by the bellyward, so that the head might descend downward by the backe part of the wombe, for then naturally againe and without perill might it proceede and come forth as the first.

3. Againe sometime the byrth commeth forth with both legs and feete first, the hands being lifted vp above the head of the child, and this is the perillous manner of byrth that is, as appeareth in the third of the byrth figures. And here must the Midwife do what she may to turne the birth (if it may be possible) to the first figure, and if it will not be, then reduce the hands of it downe to the sides, & so to reduce it into the second figure. But if this also will not be, then receiue the feete as they come

The third figure.

come forth and bind them with some sayze linnen cloth, and so tenderly & very softly loose out the byrth till all be come forth, and this is a very ieopardous labour.

The fourth
figure.

4. Also sometime the byrth commeth forth with one foote only, the other being lift vpward, as appeareth in the fourth figure. And in this case it behooueth the labouring woman to lay her vpight vpon her backe holding vpon her thighes and belly, so that her head be the lower part of her body, then let the Midwife with her hand returne in againe the foote that commeth out first in as tender manner as may be, and warne the woman that laboureth to stir and moue her selfe, so that by the moouing and stirring, the birth may be turned the head downeward, and so to make a naturall byrth of it, and then to set the woman in the stoole againe, and to doe as yee did in the first figure. But if it be so that notwithstanding the mothers stirring and moouing, the byrth do not turne, then must the Midwife with her hand softly fetch out the other leg which remained behind, euermore taking heed of this, that by handling of the child she do not remooue, ne set out of their place the two hands hanging downeward toward the feete.

The fifth
figure.

5. Likewise sometime it commeth to passe, that the side of the child commeth forward, as appeareth in the fifth figure, & then must the Midwife do so, that it may be returned to his natural fashion, and so to come forth.

The sixth
figure.

6. Also sometime the child commeth forth the feete forward, the legs being abroad, as in the sixth figure, & then must the Midwife see that the feete and legs may be ioined together, and so come forth euermore regarding the hands as I warned you before.

The seventh
figure.

7. If it come with one of the knees or both forward,

ward, as in the seueneth figure, then must the Midwife put vp the birth, till such time as the legs and feete come right forth, and then do as afoze.

8. When the child commeth headlong, one of the hands comming out and appearing before, as in the eight figure, then let the birth proceed no farther, but let the Midwife put in her hand, and tenderly by the shoulders thrust in the birth againe, so that the hand may be resettled in his place, and the birth to come forth ordinarily and naturally, as in the first figure. But if by this meanes the hand come not to his conuenient place, then let the woman lye byright with her thighes and belly bywards, and her head downward, so that by that meanes it may be brought to passe, and then bring her to her seate againe.

The eight figure.

9. But if it proceed with both hands forward, then must the Midwife do as before, by the shoulders thrusting it back againe, vntill such time as the hands lye close to the sides, & so come forth, as appeares in the ninth figure.

The ninth figure.

10. But when it commeth arthward, as in the tenth figure may be seene, then must the Midwife with her hands retorne it againe, vntill that time that the birth be turned the legges and feete forward: either els, if it may be so, it were best that the head might come forward, and so naturally to proceede.

The tenth figure.

11. But when the birth commeth forth with both the hands and both feete at once, as in the eleuenth figure, then must the Midwife tenderly take the childe by the head, and retorne the legges byward, & so receiue it forth.

The eleuenth figure.

12. And if so be that it appeare & come forth first with the shoulders, as in the twelue figure, then must the Midwife tenderly thrust it backe againe by the shoulders, till

The twelue figure.

till such time as the head come forward.

The thirteenth figure.

13. And when it commeth byestward, as in the thirteenth figure the legs and hands biding behind, then let the midwife take it by the feete, or by the head, which that shalbe most apt & commodious to come forward, returning the rest byward, and so to receiue it forth; but if it may be heading, that shalbe best.

The fourteenth figure.

14. Now sometime it chanceth the woman to haue two at a burthen, & that both proceede together headlong, as in the fourteenth figure, and then must the midwife receiue the one after the other, but so, that she let not slip the one, whilst she take the first.

The fifteenth figure.

15. If both come forth at once with their feete forward, then must the Midwife be very diligent to receiue first the one, and then the other, as it hath bene shewed before.

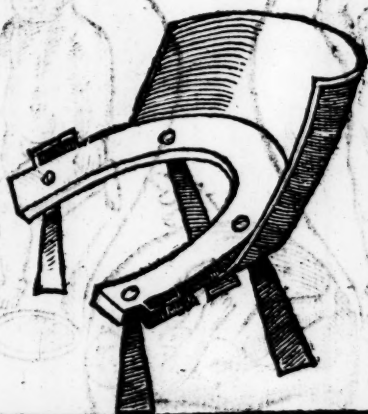
The sixteenth figure.

16. When the one commeth headlong, the other feete-wise, then must the Midwife help the birth that is most neere the issue, and it that commeth footelongs (if she can) to returne it vpon the head, as is spoken of before, taking euer heed that the one be not noysome to the other in receiuing forth of either of them.

And to be short, let the Midwife oftentimes anoint and mollifie the way and passage with some of the foresayd oymments, to make the womans labour so much the easier, and haue the lesse trauaille and paine. And if there chance to be any apostume or disease about those places in the time, by such anoynting to allay and swage the paine, so that for that time it may be the lesse grieue to the partie, as I spake before also. And for them that be in this case, it shalbe best to lye groueling, as I said of the grosse, fat, & fleshy women.

THE

THE BIRTH FIGVRES
THE WOMANS STOOLE
THE



II

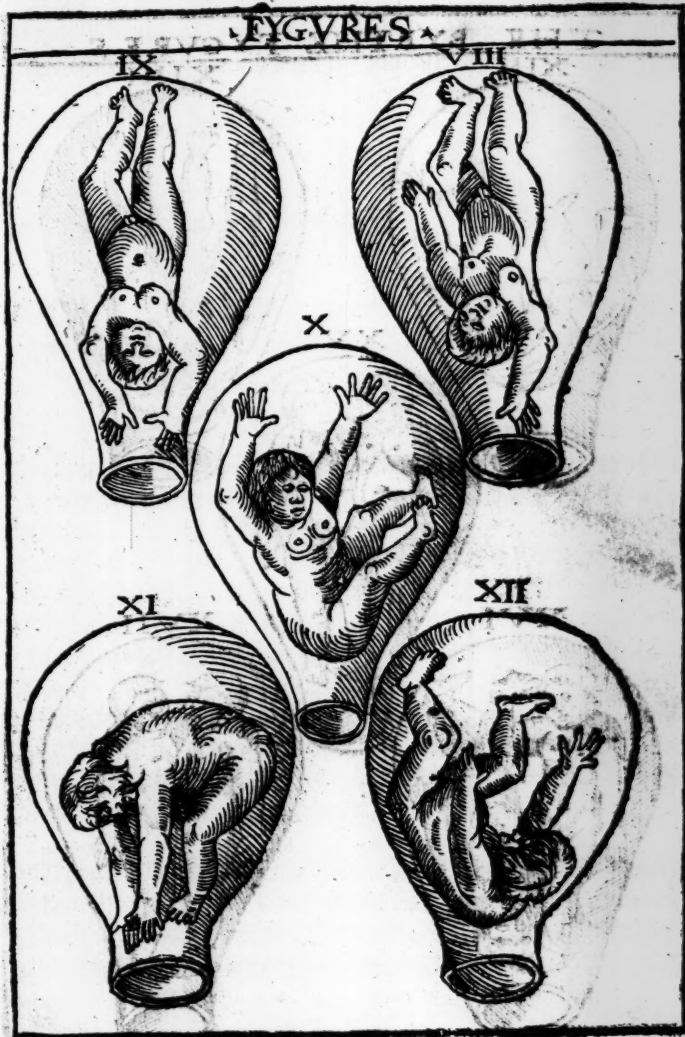


I





FIGVRES



THE BYRTHE FYGVRES

XIII

XIII



XV



XVI



XVII



Remedies and medicines by the which the labour
may be made more tolerable, easie and
without great paine. Chap. V.

The things which helpe the birth
and make it more easie, are, these.
First, the woman that laboureth
must eyther sit groueling, or else
bryght, leaning backward, accor-
ding as it shall seeme commodious
and necessary to the partie, or as
she is accustomed. And in Winter or cold weather, Meanes to
helpe and
prouoke
the birth. the chamber wherein shee laboureth must be warmed:
and in Summer or hot weather let in the ayre to re-
fresh her withall, lest betweene extreame heate and
labour the woman faint and sowne. And furthermore,
shee must be prouoked to sneeling, and that either with
the powder of Eleborus, or else of Pepper. Also the sides
of the woman must be stroken downward with the
hands, which helpeth greatly and furthereth. And let
the Midwife alway be very diligent, prouiding and
seeing what shall be necessary for the woman, anoint-
ing the priuities with oyle, or other such greace as I
spake of before, in this fashion.

Take the oyle of white Lillies, or Duckes greace, and with
that temper two graines weight of Saffron, and one graine A good
mollifying
oynment
of Muske, and therewith anoint the secret parts. If this
proffit nothing, then vse this suffumigation,

Take

Take Myrrhe, Galbanum, Castorium, let these be beaten, and make like pilles of them, tempered together with Bulles Gall: then take a dram of these Pilles, and put it on hot coales, and let the woman receiue the fume and sauour of it vnderneath.

Another perfume: Take yellow Brimstone, Myrrhe, Madder, Galbanum, Oppoponacum, of each like much, and temper all these together, making of them pilles, and with these also yee may make fume, to be receiued vnderneath.

Item, the fume of Culuer dung, or Hawkes dung, by putting to it of Oppoponacum, is soueraigne for the same. All these fumes open the pores beneath, and causeth nature to be the freer in deliuerance.

Also, it is very good to dip Wooll in the iuyce of Rue, and the same to conuey into the secrets. Also the powder of Aristolochia Rotunda, or the roote called Bothor Martis, Ciclaminus, or Malum Terre, or the seede of Stauisagre, any of these wrapped in Wooll and conueyed inward, prouoketh and calleth forth the birth.

Item, take Heleborus, Oppoponacum, and wrap them together in wooll, and minister them inward, for that wil bring forth and prouoke the byrth, whether it be aliue or dead. Also the rinde & barke called Cassia lignea beaten to powder, and tempered with Wine, and drunken, prouoketh well the birth.

Item, Asa fetida, of the bignesse and waight of a Pease, mingled together with Castorium, of the waight of a dram, beaten together and tempered with Wine mixed with water, and so drunke, is very good to prouoke the byrth. Also Canell drunke with Wine is very good.

Item, take a scruple of Roses, with the water of the seede of

of Fenegreke, Cicercula, Mayden-haire, all beaten together and sodden, & the oyle of blew Flouredeluce, a small quantitie tempered therewithall, and then giue it to the woman that laboureth, and it shall prouoke the birth greatly. And Cassia lignea, and Asa fetida drunke with Wine, be very good for the same.

Also, Holyoke sodden in conduite water and drunke, is soueraigne for the same purpose, and it is very good for her to wash her in the water in the which this Holioke is decoct and sodden.

Item, certaine pilles the which make the labour easie and without paine.

Take Canell, Cinamome, and Sauine, of each a dram, of Cassia lignea a dram and a halfe, of Myrre Aristolochia Rotunda, and Castus amarus, of each a dram, of Storax liquida halfe a dram, and of Oppium the waight of xi grains, beate these altogether, and forme them into pilles, and giue vnto the woman two drams of these pilles, with two ounces of good old Wine.

Item, Saffron and Siler montanum prouoketh the birth of any liuing thing, if it be drunke: howbeit to a woman giue neuer passing a dram at once of Saffron, for greater quantiry should greatly hurt.

Item, take five drams of Sauine, of Rue or hearbe Grace one dragma and a halfe, of Iuniper berryes two dramms, of Asa fetida, Amoniacum, Madder, of each two drammes: of these make pilles, giuen to the woman in labour, with water in which is sodden Sauine and Peniriall, or else with the broth of Cicercula, and the iuyce of Rue, shall helpe very greatly.

Item, Take two drammes of Sauin, of Asa fetida, Amoniacum, and Madder, of each halfe a dramme, these temper together

gether in pilles, and giue her with Wine one dramme of the same.

Item, take of Aristolochia longa, Pepper, and Myrrhe, of each like much, confict them together with Wine, and make pilles of them, and minister them with an ounce of water of the decoction of Lupines. These piles be of such efficacie and strength, that it alleuiateth and vnpaineth the birth, it deliuereth the Matrix or Mother from all manner of birth, be it aliue or dead.

Item, take of white Bedellium, Myrrhe, and Sauin, of each like much, temper these with Cassia lignea, and Honey, and make pilles of them to the bignesse of Peason, and of these pilles giue at each time fiue to the labouring woman, which be of the same might and strength, that the other pilles spoken of here next before are.

Item, take of Mirrhe, Castorium, and Storax, of each one dram, temper them with Hony, and make pilles of it: these, for this purpose, excell and passe all other, they be of such vertue and strength in operation:

A plaister to prouoke the birth.

Take wilde Goward, and seeth it in water, in the same water temper Mirrhe, the iuyce of Rue, and Barley meale, so much as shall be sufficient, stampe these things together, and make it plaister-wise, then lay it to the womans belly betwene the Nauel and the nether part: This plaister shal help maruellously.

And although many other things there be which haue vertue and power to prouoke the birth, and to helpe it, yet leauing all such things for breuitie & short-
ness.

nesse, we haue set here onely a certayne, whose efficacy and power is sufficient to this present purpose.

How the secundine or second birth shall be forced to issue forth, if it come not freely of its owne kinde. Chap.V.

Ere also sometime it cometh to passe, that the Secundine, which is wont to come together with the birth, remaines and carries behind, and follows not, and that for diuers causes. One is, because peradventure the woman hath been so sore weakened and feeblished with trauaile, dolour, and paine of that first birth, that shee hath no strength remaining to helpe her selfe to the expelling of the second birth. Another may be, that it be entangled, tyed, or let within the Matrix (which chanceth many times) or that it be destitute of humors, so that the water be flowne from it sooner then time is, which should make the places more slippery and more easie to passe thorow: Or else, that the places overwearied with long and sore labour, for paine, contract or gather together, and enclose themselves againe, so that the places be swolne for anguish and paine, and so hinder the coming forth of the second birth.

But to be short, of whatsoener it be thus stopped, the Midwife in any wise must finde such meanes, that it may be vnloosed and expelled: for otherwise great inconvenience should chance to the partie, and specially suffocation and choking of the Matrix; which also must so much the more be taken heede to, for because

the second byrth retained and kept within, will soone putrisie and rot, whereof will ensue ill, noysome, and pestiferous vapours, ascending to the heart, the braines, and the midriffe, through the which meanes the woman shall be short winded, faint hearted, often sounding, and lying without any manner of moouing or stirring in the pulles, yea, and many times is plainly suffocated, strangled, and dead of it, wherefore that none of these things happen, with all diligence and paine it must be prouided that the Secundine be expelled.

Retention
of flowers
for weak-
nesse,

If retention of it come by weakenesse of the labourer, through long trauaile, then must shee be comforted and strengthened with good comfortable meates and drinckes, which may enheart her, as broth made of the yolke of Egges, or with good olde wine, and good fat and tiddle flesh, or Birds, Hennes flesh, Capons, Partridge, Biddings, and such like.

And if retention of this secundine come because the place is contract together againe, either else that the Matric is swollen for long paine, then must be vsed such things to prouoke it out, the which do make the way slipper supple, and easie for it to proceed, with the oyles of oymments spoken of before, as oyle of white Lillies, of Maiorum, and of blew Lillies.

Item, The Berries of Iuniper, or Galbanum beaten to powder, and drunke with luke warmed Wine, will cause the same to issue out.

Item, Sotherwood, or else Pencilall sodden in Wine, and the decoction drunke, is of the same vertue.

Item, to suffume the secrets with the perfumes written of before, is good for this purpose, and the va-

pour.

pour of the water in which Mallowes, Holyoke, and Beresfoote be sodden, receiued beneath, is like good.

Also, to wash that part in water in which is sodden Branne, or to hold a little bag full of sodden Branne to the place, and therewithall to soake the place, is very profitable.

But if the retention of the Secundine come, by reason that it is entangled or fastened in some place of the Matrix, so that it will not resolue ne loose: Then make a fume vnderneath of Brimstone, Iuy leaues, and Cresses, or else of Cresses and Figges. Also of all odoriferous and sweete smelling things, as Amber, Muske, Frankencense, Gallia Muscata, and confesion: Peare the which saouours and perfumes put on the embzes, must be so closely receiued vnderneath, that no part of the smell do ascend to the nose of the woman: For to the nose should the saueur of nothing come, but onely of such things the which stinke, or haue abhominable smell: As Asaferida, Castorum, Mans hayre, or womans hayre burnt, Peacockes Feathers burnt, Item, in this case it shall be very good to make a perfume vnderneath Of the hoofe of an Asse, which things although they be of ill saueur, yet they be of such nature and efficacie, that they occasionate not onely the Secundine, but also dead birchs to proceede and come forth out of the matrix. And in this case also let the woman hold her breath inward so much as shee can, for that shall driue downeward such things as be in the body to be expelled.

Item, let her be prouoked to sneese with the powder of Elchorus or Pepper put in the nose, holding her mouth and nose so close as may be.

Also

Also the oyntment which is called Vuguentum Basilicum, conueyed into the Matrix, is very good, for it mollifieth the place, and draweth out the Secundine perforce, the which so done, as it is expelled, infuse the oyle of Roses into the same Matrix. Item, Rose water tempered with a quantitie of the powder of Holyoke and drunke, is good to expell the Secundine.

And if it be so that any part of the Secundine do appeare, let the Midwife receiue it tenderly, looking it out softly, lest it breake: and if yee doubt that it will breake, then let the Midwife tye that part of the which she hath handfast, to the womans legge or foote, not very straight, lest it breake, neither very laxe, lest it slip in againe, and then cause her to sneeze. Now if the Secundine carrie or sicke, so that it come not quickly forward, then loose it a little and a little very tenderly, wceathing it from one side to another, till such time as it be gotten out, but euer beware of violent and hasty moouing of it, lest with the second birth yee remoue the Matrix also.

And if in this meane while the woman faint or sobone by reason of great paine ensuing of the taking away of this Secundine, then must yee minister such things to her the which comfort the head & the heart, as be electuaries which are confect with Muske, Amber, and the confectiō of precious Stones, as Diamargariton, and such other. Also such things the which comfort the stomack, as Diagalanga, Diacynamomum, and such like, which are alwayes in a readinesse at the Apothecaries, & which also she shall receiue with wine.

Item, to remoue the secundine, and to expell it, Take Rue, Horchound, Sothernwood, and Motherwort, of each

each like quantitie, and then take so much of the oyle of Lillyes, as may bee sufficient to steepe, moysten, and soake the foresaid Hearbes, put all this together in a Glasse pot, couered with such a couer that it haue a little hole or vent about in the top of it, and set this pot ouer a fire of coales, so that it boyle a little while, then take it from the fire, and set it vnder the stoole, where the woman sitteth, made for the nonce, hauing a pipe made for the purpose, of the which the one end yee shall put into the vent or hole of the couer of the pot, and the other end must the partie receiue into her body, and so sit closed round about with clothes, that no vapour or ayre goe forth of the pot, hauing a few coales vnder it, keepe it hot; and thus sit the space of an houre or two, till such time as the secundine moue or begin to proceede of its owne kind.

And if it be so that ye profit not these wayes, yet then lay this plaister on the belly, betweene the Nauell and the secrets, of the which we shall speake hereafter, the which is of such operation and efficacie, that it expelleth dead birthes. If for all this the Secundine come not forward, then leaue it, and vse no more medicines, ne remedies to that purpose, but let it alone, for within few dayes it will putrifie and corrupt, and dissolue into a watery substance, thicke, like brine or other fermented with water, and so issue forth. Howbeit, in the meane while it will put the woman to great paine in the head, in the heart, and in the stomacke, as we touched before.

How that many things chance to the women after their labour, and how to auoyde, defend, or to remedy the same. Chap. VI.



It is also to be vnderstanded, that many times after the deliuerance, happeneth to women either the feuer, or ague, or swelling, or inflation of the body, either tumbling in the belly, or else commotion or setting out of order of the Vterus or Matrix. Cause of the which things is, sometimes lacke of due and sufficient purgation and cleansing of the flowres after the birth, or else contrarywise ouermuch flowing of the same, which soe doth weaken the woman: also the great labour and stirring of the matrix in the birth.

Then as oft as it commeth for lacke of due purgation of the flowres, there must be ministred such things the which may prouoke the same, whether it be by medicines taken at the mouth, or by lotion and washing of the feete, or by fumes: or odour, emplastration, or by decoction of herbes serving to that purpose, or else by oynments, and such other things, according as the person or the perill doth require: of the which things few or no women be ignorant. And ye must take diligent heede that she be exactly and vtterly purged. To this be agreeable all such simples the which prouoke vrine, and open the vaines, making free way for the blood to passe, and send the humours & matter downward, as Motherwort, Asarum, Sauiue, Peneriall, Parseley, Charuill, Annis seede, Fennell seede, Iuniper berries, Rue, Bay berries, Germander, Valerian, Tyme

Tyme, Cinamome, Spikenard, and such other. All these things as they doe prouoke and cause bzine, so do they also prouoke and cause the flowres to depart. Howbeit as neere as yee can, vse none of these things without the counsel of an expert Physitian, lest whilst ye helpe one place ye hurt another: also to sneese, helpeth much to this matter, and to hold in the bzeath, enclosing the nose and mouth. Also Furnigation made of the eyes of salt Fishes, or of the hoofe of a Housse, put vnderneath, prouoketh the flowers. If yee profit not by this meanes, then, being able to beare it, let her bleed in the vaine called Saphena, vnder the ancles of the feete, for this prouoketh flowres cheefely of all other things.

Likewise doe if the woman haue the ague after her labour, for that commeth of like cause by retention of the flowres and in the feuer let her vse to drinke water in the which is decoct Barly beaten, or Cicer and Barly together, or water in which is sodden Tamarindi, or whay of Milke, and let her eate a cullis made of a Cocke, and sweete Pomegranates, for these things doe prouoke the flowres and mittigateth the immoderate heate, refreshing greatly the body, loosning and opening such things the which befoze were constrict and cludered together.

If the body after labour doe swell and inflate, then let her drinke water, in which is sodden Cicer, and Cummin, beaten together.

Item, good old Wine, with the electuarie called Diacuminum, or of the Trochiskes Alkechengi, otherwise called Halicacabus.

Also in this case a clister made of such things the which doe

For the
ague in wo-
men with
child.

Do vanquish and expel ventositie and windings, as Anis seede, Fenell seede, Rue the hearbe and the seede, Baye berries, Commin, &c. Also a pessary or suppositor made for that part of Aristolochia rotunda, Squinatum, Storax Liquida, Dorenicum, Zeduaria.

Againe, if the woman after her labour haue fretting and gnawing of the guts, and paine of the Matrix, and other secret parts there about, then let her vse the vapour and fume of such things the which haue vertue to mitigate, soage & allay the paine, as Mallowes, Holioke, Fenegreke, Commin, Camomill, and Sauin. Of these also make emplaisters and bagges, the which may be applyed to the pained places.

Also to anoynt the places with Oleum Sefaminum (if it were to be had) or with the oyle of sweet Almonds: And if no great heate doe abound in the woman, shee may drinke Treakle, or Trifera magna, with Wine in which is decoct Motherwort, or Mugwort.

Also against paine in the priue parts, take Peneriall, Policaria, six leaues of a Bay tree, seeth them together, and receiue the vapour vnderneath closely.

Item, take Rue, red Motherwort, Sothernwood, beate them together, and temper them with the oyle of Peneriall, and put altogether in a pot, and set it ouer the fire a while, till it be somewhat sodden together, and then take it off againe, and put it into a little round linnen bagge made for the purpose, the which with these hearbes in it, yee shall conuey into the secrets.

Item, take Camomill and Lyne, of each like much foure handfuls, bray them together, and seeth them with White Wine, and then put it in a round bag of linnen, as before was done, and conuey it into the womans priue parts.

Item

Item, let her drinke for the same purpose, two graines of Muske with Wine.

Item, take white Onions, and couer them vnder the hot ashes, the which when they be well roasted, beate them together with fresh butter vsalted, and make it in manner of a plaister, and then put it in a linnen bag, and conuey it into the places, as before: in the meane while perfuming the priuy parts with white Frankencense and Storax.

If it be so that the woman be vexed about the backe and loynes after her labour, take Camomill and Mugwort, of each two handfuls, of Wormwood, Sothernwood, of each one handfull, of Motherwort three handfulls, of Cinamome and Nutmegges beaten small, halfe an ounce, decoct of all these things together, and in the water of thit decoction, being warme, dippe a sponge, or other linnen clothes, fomenting, soaking, and streaking the backe with the same, and so doe oftentimes, or else put all these foresaid hearbes together sodden in a bag, and lay it plaisterwise to the backe.

If this profit not, take oyle Nardine, oyle of white Lillies, of each an ounce and an halfe, to the which put a dram of Nutmegges, beaten to small powder; with this anoynt the backe.

Item, take oyle of Annis, oyle of Camomill, of each an ounce, Oyle of white Lillies two ounces, of Waxe two drams, dissolue all these together ouer the fire, and therewith anoynt the backe.

But if after the labour the flowes issue more vehemently, and in greater abundance then they should, to the great esseblishing of the woman, and inducing of much languor and painfulnesse, then first shall ye
note.

note whereupon it commeth for the cause knowne, the disease may the more readily be recured: and causes of it be diuers, but most especiall those that follow, that is to say, Of much abundant superfluous blood contained in the whole body, or of much commixion of the cholerick humor and blood together, by the which the blood is infixed and chafed, and so distendeth, openeth, and setteth abroad the vaines which descend to the Matrix.

Also the blood being very thinne and waterish, for so it penetrateth thzilleth, and issueth forth the sooner. Also, if the vaines be very large, and receiue much blood for in that case they send forth the more againe. And if the Matrix be vnmighty and weakened, the vaines likewise are weake and large, so that they cannot retaine nor withhold the blood.

And if the body of the woman, or the outward parts be very dense, close, and compact together, so that the outward pores be contract and shut, in such wise, that no vapours or sweate can issue out at them, then this shall cause the ill humors (which otherwise would passe through the pores in sweate) to remaine within the body, and there to engender and encrease great fluxe and abundance of matter, which proceedeth with the flowers, and augmenteth the quantitie of them.

Also if the vaines of the Matrix be (by some chance) open and flow forth, as if the Matrix be perished or otherwise viciate: or if it chance that the woman haue had a fall, or hath bin thrust; or beaten; by all x any of this means may come this inordinate fluxe of floures.

Now seeing then that it ensueth by so manifold occasions and causes, it shall be meete that women in this case

Good
counsell to
the woman

case be nothing ashamed ne abashed to disclose their minde vnto expert Physicians, shewing them every thing in it, as they know wherupon it should come, so that the Physician vnderstanding the womans mind, may the sooner by his learning and experience consider the true cause of it, and the very remedy to amend it. And many things there be which cease and restraine this ouermuch flowing of flowers, both Electuaries, Confections, Trochiskes, powders, Clusters, Oudours, Suffumigations, Baths, Plaisters, and oymments, of which for the loue of women I will heere set forth the most principall and best.

First then to stint and restraine the outrageous fluxe of flowers, it shall be very good to binde the armes very straight and strongly, and nor the feete or hands, as some vnwise men doe teach, and then to set a ventose boxe or cupping glasse with fire (which is called boxing) vnder the brestes, without any scarification, laying also linnen clothes dipped in vinegar on the belly betweene the Nauell and the secrets, conueying also into the places such things which haue vertue to restraine blood, as the flower and rinde of Pomegranates, Amber, Terra Sigillata, Bole Armoniack, Sanguis Draconis, Hematites, the Red Rose, white Frankencense, and Galles, all these things, or as many of them as yee can conueniently get, beate them to powder in like portion, and temper them with Red Wine, making of it a Plaister, the which so tempered, put into a little round bagge, the quantirie of a mans thumbe, the which shce shall put into the priuie parts.

Item, another plaister to be ministered likewise.

Take of the blood-Stone called Hematites, Bole Armoniack, of each halfe an ounce, Sanguis Draconis, Licium, of each

each two drams, Karabe, otherwise named Amber, the cups of Acornes, Cipres-tree-nuttes, flowers of Pomegranates, of each one dram, of the scales of Iron one dram and a halfe, Turpentine and Pitch like quantitie, or so much as shall be sufficient to make a soft and somewhat liquid plaister, beate and bray all these together, tempering it to a plaister, and then do with it, as ye did with the other before.

An ointment for the same purpose.

Take oyle Martine, the oyle of Roses, of each foure ounces Karabe, the scraping of Iuory, the scraping of a Goates horne, red Corall, Terra Sigillata, white Frankencense, of each (being well & finely beaten) two drams, of white Waxe two ounces: all these tempered together, make them in an ointment, and therewith anoint the wombe and the secrets.

A bath concerning the same.

Take Wormewoodē, Plantane the more and the lesse, the tops of Vines, fresh branches of wilde Mulberries, or of the Bramble, vnripe Damassons, Sloes or Bullasse, wilde Peares, Medlars, or Mispilles, of each two handfulls, and red Rose leaues two handfulls, of Daisies, of all sortes of Thistles, of each two handfulls, of Cinckefoyle the leaues and rootes, Tormentill the rootes, Columbine, of each one handfull: Also of Acorne cups, a sawcer full, of Galles, of Acornes pilled, of Bursa pastoris, of each two handfulls, beate all these to powder, cutting and bruising that that will not be beaten to powder, and seeth them together in rayne water, or else in water in the which ten or twelue burnt Flintstones haue beene quenched. This done, let the woman bath her selfe in this water vpto the Naueil, & when shee commeth forth of the bath, giue her to drinke two drammes,

drammes of Eleſtuarium Arhanasie, or Mielite, with Plantane water, or if ſhe be ſore thirſty, with red Wine.

And likewise yee may giue to her of theſe Eleſtuaries that follow. Take good olde roſe Sugar two ounces, of red Corall, burnt Iuory, Bole Armoniacke, of each two drams, of Hematites three drams, beate all theſe things together, tempering it with the roſe Sugar, and let her receiue of it in the morning and eueing, at each time one dram, with ſixe ſpoonefulls of Plantane water, or elſe the water of Buſſa paſtoris.

Item, Take of the ſtone Hematites, and rub it on a Barbers Whetſtone, called a Hone, till the Hone ſeeme red, then waſh it againe from the Hone with Plantane water, and ſo doe oftentimes, vntill you haue a good quantitie of it, and euery morning let the woman drinke three, foure, or ſiue ſpoonefulls of the ſame water.

Furthermore, there be at the Apothecaries Trochiſkes which helpe greatly in this caſe, as the Trochiſkes of Karabe, or Amber, and the Trochiſkes of Bole Armoniacke, which muſt be miniſtered a drammes, or moe of either of them, with foure or ſiue ſpoonefulls of Plantane water.

Who that requirerh further in this matter, let them aſke counſell of the Phyſicians,

Now if it be ſo that there be engendred any Apoſtume, or other diſeaſe in the priuie places, after her labour, then muſt the Apoſtumes & diſeaſes be cleaned, purged, and healed, the payne and ache of it mitigated and ſwaged with the iuyce of the berries or leaues of Nightſhade, and the iuyce of Plantane, alſo the oyle of Roſes, ſo that all theſe things be tempered together, and the places anoynted therewith.

Item,

Item, otherwaile, Take the white of an egge, womans milke, the iuyce of Purslane, and temper all these together, and conuey it to the diseased place.

These medicines do refrigerate and coole the vehement heate wont to be in Apostumes. As for the rest, how to open, dry, and cleanse such Apostumations, yee must consult with some Physitian, or expert Surgion.

Many times also it chanceth that the fundament gut commeth soozth both in man and woman, and especially in woman in this businesse, by reason of their great labour and striving with themselves: wherefore in this case it is the Midwives part, with her hand warmed and wet in white wine, to reduce it backe into his place againe, the which if shee cannot by this meanes, because peraduenture it be swollen, then let her dissolue Butter into white wine warmed, & therein dippe wooll, with the which worappe the same gut a while, so doing oftentimes, till it be swaged, that it may be returned in againe. And yee may ble (in stead of white wine) luke warme milke.

And when it is thus returned and reduced into his place: Take Waxe, and mixe it together with Masticke, or white Frankencense, then spread it vpon linnen, plaisterwise, and lay it ouer the place where it came forth, binding it to with a linnen cloth or roller, for falling off. And let this be done thus so often as he goeth to the stoole, after that he hath done, untill such time that it be so settled within that it come no more out.

And if you will not occupy waxe, then dippe Wooll in the oyle of Masticke, or of spyke Nardy, and lay it vnto the place ouer the fundament, binding it fast vpon the place

place, as before.

Item another way, wash and soake the gut with water, in which is decoct and sodden such things which exicate, dry, & constrain or combind: as Galles, Cipres nuts, flowers of Pomegranates, Amber, Masticke, Frankencense, Sanguis Draconis: and when it is well washed and soaked with this water, then take the powder of an Hircorne burnt, and strew it round about the gut, and so restore it againe into his place.

Again, sometime it cometh to passe, that after the womans labour, the Matrix is remooued out of his place, and appeareth foorth: then let it be washed and soaked with the water in which he sodden these things following.

Take of Cipres nuts, Spike-nard, Balaustium, Acorne cuppes, of each an ounce, of Mespilles and vnripe wyde Peares, and vnripe Apples, Plummes, and Damsons, or Bullasse, of each an handfull. And such of those as be to be powdred, beate them to powder, and the rest childe and cut them small, then seeth them altogether in raine water, or else in water in the which Steele being red hot hath bene oftentimes quenched: and in the same water, let the partie bathe her vp to the Nauell, or else dip a sponge or a Locke of Wooll in it, and therewith wash and soake the same Matrix oftentimes. Then euer with a faire cleane linnen cloath wipe it cleane againe, and strew vp on it the powder following, beaten very small, and searsed through silke.

Take of Frankencense, Karabe, Galles, Balaustium, Cipres nuttes, Alome, Antimonie, Bole Armoniack, Masticke, of each like much: beate all these to very fine powder, and strew the Matrix with it: then tenderly reduce it into his place.

place againe, with warme linnen clothes binding it vp.

But if so be that the Matrix be swollen, so that by this means it will not be restor'd to his naturall place againe; then dissolue butter in white wine, as yee did before, and with the same soke it, vntill such time as it be swaged, and then reduce it.

Remedies
for the
womans
Nauell
when it
openeth it
selfe, for
paine in
the labour.

Againe, sometime it chanceth that the womans Nauell through labour is dissolued, so that it openeth it selfe: then make a small tent of fine linnen, and anoint it with this oynment that followeth, and the same put into the Nauell.

Take white Frankencense, and beate it to powder, and then temper it with the whic of an egge, so that it be after the manner of liquid honey, with this anoynt the Nauell within and without, anoynting also the tent, the which being put in the hole of the Nauell, bind some cloth over it, to keepe it in his place.

Item, many times it chanceth that through the great difficultie and throngs of labour, the priue part and the fundament become one, by reason of rupture and breaking off the same part in deliuerance, of the childe, and that by this meanes the Matrix descendeth and issueth downe, the which thing chanceth sometimes, by reason that the same place is very narrow, and also tender, and the byrth big and of great growth, so that it proceedeth with such violence, that it breaketh the way before it.

When this mishap falleth, first wash and soke the Matrix, and also reduce it to his place againe, after the manner as I told you immediately before: then heale this brack and wound by sowing both sides of it together againe with a silken thread, as Chyrurgians doe other wounds: and

if

if that like ye not, then may yee cure it otherwise without sowing, thus.

Take two little peeces of linnen cloath, each of the length of the wound, and in breadth two fingers broad, spread the little clothes with some fast cleauing plaister, the which will cause the clouts to sticke fast where they shall be set: then fasten them, the one on the one side of the rift, the other on the other side, so that nothing appeare betweene the peeces of linnen in the middest of them, but onely the clift and rift of the wound in the breadth of a straw. Then (this done) sowe the sides of the linnen together close, as before I bid you to sowe the skinne: and when they be thus stiched together, lay a little liquid Pitch or Tarre vpon the same. And this done, the laps and sides of the wound vnder the linnen plaister will grow together againe, and heale, and then may yee remoue your plaisters.

Item another way.

Take Camfery dryed; and beate it to powder, also a little quantitie of Cinamome beaten to powder, ioyne them together, and strew of this powder into the wound, and without fault it shall heale.

Of Aborcements, or vntimely byrthes, and the causes of it, and by what remedies it may be defended, holpen, and eased. Chap. VII.

Many causes of vntimely byrthes.



ABorcement or vntimely birth is, when the woman is deliuered before due season, & before the fruite be ripe (as in the third, fourth, or fifth moneth) before the birth haue life, and sometimes after it hath life it is deliuered before it stir, being by some chance dead in the mothers wombe. Of the which things there be many and diuers causes.

First, sometimes the mouth of the Matrix is so large and ample, that it cannot conveniently close it selfe together, neither containe the feature or conception. Or else it may be so corrupted and infected with viscus, slimie, flegmaticke, and other waterish humors, that the cavitie or hollownes is thereby made so slippery, that the feature contained cannot there remaine, but slippeth and slideth forth againe. Also sometimes the Matrix is apostumated and soze, so that for paine it cannot containe the conception.

Item sometimes the Cotilidons, that is, the baynes by the which the conception and feature is tyed and fastened in the Matrix (thorow the which also the feature receiueth nourishment and foode, as is declared in the first booke) be stopped with viscus and ill humours, or else swollen by inflation so that they breake, by the which means the feature, destitute of its wonted nourishment, perisbeth and dyeth, and that most commonly in the second or third moneth after conception.

Where-

Wherefore Hypocrates saith: all such women which be impregnate or conceived, being of a meane state in their body (that is to say, neither too fat or grosse, ne too spare or leane) if it chance any such to aborze in the second or third moneth (no other euident cause appearing) know yee for certaine, that it ensueth for because the Cotildons be opplet, stopped, and knifed with ill humours, and be swollen and puffed therewith, that they breake, and so consequently the feature dieth for want of foode.

Item, aborcement sometime commeth by reason that some of the places about the Matrix be diseased and greened, as if Intestinum rectum, which is called the Fundament gut, be vicerate, hauing the Pyles or Hemorrhoides, or the visicke or bladder be swollen or encombred with the stone, the strangury, or other euil. In these cases, through the great labour and paine the which the party hath in endemoring and inforcing her selfe either to stoole, or to make water, be engendred great motions downward, whereby many times the handfastnesse to the Cotildons is broken.

Aborcement
by reason of
some griefe
about the
Matrix.

Also aborcement may come of a disease called Tenasmus, the which is, when one hath ouer great desire and lust to the stoole, and yet can do nothing, neuerthelesse the parties greatly do enforce & paine themselves to it: And, as Hypocrates saith, the pregnate woman which hath Tenasmus, for the most part aborceth, that is to say, bringeth forth her childe out of time.

Aborcement
of
Tenasmus.

Item, the cough, if it be greenous, causeth the same. And as the forenamed excellent Physitian saith, such as are very spare and leane, and brought low, encrease more lightly do aborze: for because that all the meate

Aborcement
through the
cough.

and foode the which they receiue, turneth to foode, nourishment, and restauration of their own bodies, and so is the conception destitute of foode, wherefoze consequently it dieth.

Item, this chance also commeth by ouermuch bleeding at the nose, oz otherwhere, oz issuing of the flowers immoderately, and so saith Hypocrates, if the woman peeld flowres after her conception, it cannot be that the feature doe long proue, the which saying must be vnderstood, if they flow vehemently, oz that the partie be weake and very spare, oz if it be after the third moneth: for it may be well, that in the first and second moneth flowres may issue, and yet no danger. For as yet little food and nourishment satisfieth the conception for the smalnesse thereof.

Item, to be let blood may be the cause of abozement, which must be vnderstood in such as haue but little store of blood: but such as haue great copie and plentie of blood, may without any perill (if any bzgent cause require it) be let blood, so that it be after the fourth moneth, and befoze the seuenth. Howbeit, I would that none should be let blood, except some great and weightie cause did require it.

Item, it may come by taking of some strong purgation befoze the fourth moneth, and after the seuenth month.

And if it be so that any necessitie doe so require that she must needs receiue a purgation, let it be done betweene the fourth and the seuenth moneth after the conception, for then may it be with least perill. And see that the purgation be very gentle and easie.

And this may come by reason of a continuall fluxe be it bloody oz otherwise, and specially if the woman be

be weake and spare, for by that meanes the conception is greatly weakened and perished. And ouermuch bo-
mitting may be the cause of aboꝝement, for by ouer-
much gaping and reaching vpwards, the Cotilldons
may be broken, and so the feature perish.

Item, ouermuch famine or hunger, and also sharpe
and feruent sicknesse may be the cause thereof, as the
pestilence, apostume in the bꝛest, and sodaine palse, the
falling sicknesse, &c. Also ouermuch drunkennesse and
excesse feeding and surfetting, by the which the birth is
suffocate and strangled in the belly, and the foode cor-
rupt for lacke of due digestion.

Item, if the birth be sick by any outward or inward
cause, or if the secundine, in the which the feature is
contained, do breake before his time, and the humours
and water of the same flow and issue forth, causing
the place to be slipperie, and so the birth to slide away
vntimely: or if the mother haue taken very great cold,
or ouer great heate, which weakeneth both mother and
childe.

And therefore ought women with childe to eschue
much bathing, or going to the hot houses in their tee-
ming, for that may do hurt thꝛee wayes.

First, that it kindleth or enflameth the ayꝛe or breath
contained in the body, & so killeth the childe, and some-
time the mother too.

Secondly, that it relaxeth, dissolueth, and looseth
the Cotilldons, and so maketh the birth to issue forth.
Thirde, the outward heate of the bath, encreaseth the
inward heate of the body: insomuch, that the birth not
being able to sustaine and abide the heate, naturally
proceedeth for refrigeration and cooling: but in the

time, or about the time of labour, thee may vse bathes, as I declared before, for the readier and more expedite deliuerance.

Cause of a-
borcement
by mutation
of the wea-
ther.

Item, the intemperancie and mutation of the ayre & weather may be cause of aborcement. For (as Hypocrates wyrteth) whensoever the winter is hot and moyst, and the spring tide after, cold and dry, such women in that spring tide may soone and of a light cause haue aborcement: Or if they aborze not, yet they shalbe deliuered with great paine, and the birth shall be very weake and sickly, so that it shall dye straight: or if it dye not by and by, it shall proue but very slenderly. The cause of the which thing is this.

For when that such wintering chanceth, the hot & moyst weather heateth and moystneth the womans body, and by that the body is opened, vnlooked, and resolved, no lesse then though she were every day bathed, and vpon this when the Spring time commeth, if it be cold & dry, finding the body is opened, & vnlooked after such sort, the colde entereth, and pearceth the body the sooner and the more vehemently, and the birth feeling the sodaine colde and change of weather, pineth away and dyeth in the mothers belly, or a none after it is deliuered: or if it be a liue, it liketh not, nor proueth not, and great paine shall it be to keepe life in it.

Item, aborcement may happen by ouermuch stirring of the body in labouring, dancing, or leaping, or by some fall or thrust against some wall, or beating, or by some sodaine anger, feare, dread, sorrow, or some sodaine and vnlooked for ioy. Thus haue I rehearsed all the causes, of the which most commonly may ensue aborcement or vntimely birth, the which no doubt

is much more greefe and paine to the woman, then the very naturall labour, for such things as chance to man or woman contrary to nature, or before nature doth require it, is farre greater greefe, then the same happening and comming in his due season.

Signes whereby yee may foresee aborcement.



When the woman shall labour before her time, these signes are wont to goe before. Tokens to
for esee a-
borcement.
First her brests which before were whole, sound, and full, shall begin to waxe lesse, to fall, and to flagge, and then euer for the most part aborcement followeth. But if it be so that shee go with two children at once, if one of the brests swage which before was in good liking, the other remaining sound and safe, then looke of what side the brest is of, and the child of that side is in perill. Wherefore Hypocrates writeth, if the right brest flake and flagge, the masculine or male birth is in perill: if the left, the female birth, because that for the most part when there be two at once, the one is masculine, the other feminine: the man lyeth in the right side, the woman in the left most commonly.

Also another signe of aborcement is, when the woman hath great paine and dolours of the Matrix, and that shee begins to waxe red in the face, and all parts of the body to shake and tremble, as though it were in a feuer, or the palse in the head. Item, when shee feeleth great ache in the inner part of the eyes toward the braines, the rest of the body taken as it were with a wearinesse, without any outward apparent cause

cause why: these things portend and signifie abozcement to be at hand, specially if at the same time the flowres issue also.

Item, if the womans body doe swell and inflate with a certaine hardnesse or stiffnesse, and that (hee feele stiches, and (as it were) ventositie or wind, running from one side of the body to the other, and yet the belly notwithstanding being nothing the more ponderous or waightie, and that the same inflation doe persist and continue any while, the woman taking and eating such things the which haue vertue to discusse and banquish ventositie and windinesse: this thing I say doth betoken perill of abozcement thzough ventositie and inflation, and that chiefly about the third or fourth moneth after the conception.

Thus haue I sufficiently declared euident and sufficient signes, whereby may be provided and foreseene the abozcement before it come. Now will I shew you the remedies whereby it may be auerted and let.

Remedies
whereby to
auoide a-
bozement.

The chiefe remedie to auoyd abozcement is, to shun all such things which may be cause of it, the which I haue competently entreated of already: but if ye feare abozcement, because that the mouth of the Matrix is ouer ample and large, then must yee vse such things whose operation is to contract, constraîne, and bring together, as Baths, Fumigations, Oyntments, Plaisters, Odours, and such like, of the which I haue spoken before, and such things the which expresse and stint the flowres flowing ouermuch after the birth.

Again, if ye feare this perill, because the mouth of the Matrix is moyst and slipperie, or else because that the Corillidons be replete & fullfilled with viscus humours

mones, and with inflations oz ventosities: then may pee de send it by vsing of such things whose qualities be to purifie, cleanse, exsiccate, oz dry, and to repressse ventosities, whereof also we haue made mention heere before.

Howbeit, in all this matter, let not to make some expert Physitian of your counsaile, if yee may haue such one, because that many such things come, and not all by one way oz meane.

And if yee doubt perill, because that the Matris oz other places about be infected, exulcerated, oz apostumate, oz hauing the stone oz strangury, and such other things: then aske and vse the aduise of some well learned medicioner, and he shall shew you how all things shall be recured.

If againe ye feare abozcement, because the partie is very weake and low bzought, then let her see de on such things the which moysten and nourish well, oz fatten the body, as Capons flesh, Kid, Lambe, yongue Vcale, Partridge, and such other.

Againe, if the woman be taken with any sharpe and fell disease, then let her be cured of the same as shortly as can be, with such things the which appertaine to the curing of such disease: oz if shee haue sustained any long famine oz hunger, then let her be fed with good meates and drinckes moderately taken: and if she haue surfettted by ouermuch eating and drincking (as now a dayes most commonly people doe) then let her abstaine for a time, and if it may be couueniently done, let her receiue some easie and gentle medicine, which may alluiate and lighten her of her surfetting burthen, especially by vomitting: for the which purpose giue her
halfe

halfe a pinte of water luke warme, wherein hath beene sodden two spoonefulls of clarified hony, and then afterward if it come not of it selfe, with her finger or with a feather put into her throte, let her prouoke her selfe to vomit.

Now if it be so that the woman abound in blood, then shall it be very goodd a little to let her blood, both for herselfe, and also for the birth, which, thorow ouermuch aboundance of it, might happen to be suffocated and strangled: of the which thing also I haue spoken largely before.

Furthermoze, if the woman feare abozement, by reason of continuall cough, or ouermuch vomit & parbreaking, or the flux, or of the disease called Tenasmus, or of ouermuch issuing of blood, whether it be by the nose, or other parts of the body, aske the aduise of a Physitian for remedy. If for the fragility, tenderneſſe, & bracke of the Secundine, ſhee feare this abozement, for becauſe that in this caſe the Secundine ſhall not be able to hold and containe the birth: As for this there is no other medicine to defend it, but onely that the partie take heede that ſhee hurt not herſelfe by ouermuch moving or ſtirring, as by labouring, danſing, running, ſtanding, faſt going, or carrying of ponderous & waigh-ty things, or liſting of the ſame. And to be ſhort, let her with all warineſſe take heed and be diligent, that ſhee eſchue and abſtaine from all ſuch things the which might cauſe and induce abozement.

[Of dead byrthes, and by what signes or tokens it may
be knowne, and by what means it may also
be expelled. Chap. IX.

I shall benow comment on for vs to speake of dead byrthes, how it shall be knowne that they be dead, and how they may be expelled from the mother.

Signes to
know whe-
ther the
childe be
dead in the
mothers
wombe.

Signes then that the birth is dead in the Mothers
Wombe, be these.

1. First, if the mothers breasts doe suddenly stae, as I
touched before.

2. If it moue it selfe no more, being wont before to
stirre.

3. If when the mother turneth her from the one side
to the other, shee feele it falling from the one side to the
other like a stone or dead weight.

4. If her belly and Hauell begin to waxe cold, which
before was wont to be temperately hot.

5. If any stinking and filthy humours flow from the
Matrix and chiefly after some fell discale.

6. If the womans eyes were hollow, and that her
colour change from white, to swarte and dunne co-
lour, and that her eyes and nose waxe astonied, and
haue not their right vse, and her lips waxe wann.

7. If beneath the Hauell and about the secret parts
shee feele great throng and paine, the colour of her face
changing into worse and worse, otherwise then it was
wont to doe.

8. If she haue appetite to eate such things which be
against

against nature, and not wont to be eaten or drunken.

9. If she be in her sleepe vexed with vaine and terrible dreames.

10. If she be pained continually with the strangury, or that she enforce her selfe much to the stoole, and with all her power, and yet cannot doe any thing.

11. If her breath begins to stinke, the which thing lightly happeneth two or three dayes after the birth be dead.

12. If the hands put into very warme water, and then layd on the womans belly, and the child stirre not, is a signe that it is dead.

Of all these signes now, the more that come together of them at one time & in one person, the surer may ye be that the byrth is dead, the which being once dead, all diligence must be had that it may be expelled out of the womans body.

But here must ye see againe whether it may be expelled, the Mothers life saved, or no: for sometime it chanceth that the Mother with withall, and sometimes the mother both well and prospereth.

To know
whether
the mother
shall be in
perill or no.

Whether the mother shall be in perill withall, or no, by these things shall ye know. If the woman, being in the labour, sowne or feare, as though she were in a trance: if her remembrance faile her, and shee were feeble and scant able to moue or stir her selfe: if she (being called with a loude voyce) can answer nothing at all, or else very little, and that very softly, as though her voyce began to faile her: if shee be smaled or taken among in the laboring with conuulsion or shynking together: if she refuse or cannot brooke meat: if her pulles beate very fast, the which signes when ye see in the woman

man labouring, it is an euident token shee shall not liue long after her deliuerance, wherefore commit the cure of her to the hands of almighty God: but if none of these signes doe appeare, then haue good hope, for the woman shall doe well, the birth being once departed: ^{Two} wherefore giue all diligence to the expulsion of it, that ^{means to} the woman may be deliuered of this dead burthen, the ^{expell the} which thing may be done by two wayes, either by me- ^{dead birth} dicines expulsive, or else by certaine instruments made for the nonce,

First without instruments, with this fumigation, take either the hoofe or dung of an Asse, and put it on coales, and let the woman receiue the fume vnderneath.

Another, Take the skin of an Adder, Myrrhe, Castorium, Brimstone, Galbanum, Oppoponacum, Madder that the Dyers occupy, Pigeons dung, or Hawkes dung, beate all these to powder, and temper them with Oxe gall, and make pilles of it, each the quantity of a filberd nut, and then put one after another on the coales, and receiue the fume thorow a pipe or conduite made for that purpose into the priuities.

Another, Take Incense, Oppoponacum, Galbanum, Brimstone, of each like much, beate them together, and temper them with Oxe gall, and make pilles of them, and then of the same make fumigations as before.

A pottion for the same purpose. Take Asa fetida halfe a dram, of Rue three drams, of Myrrhe two drams, and beate them to powder, and giue to the woman at each time a dram of this powder with white Wine, or with water in the which Sainne is sodden.

Another, Take Figs, Fenegreke, Organic, and seeth them

them in water, the which giue vnto the woman to drinke, for this drinke will engender Abortion and Slipperinesse in the neather parts, and vnto all those of those things which haue vertue to prouoke the birth, whercof we haue entreated before.

Item, certain peſſaries, or ſuppoſitories concerning the ſame. Take Gumme, Armoniac, Oppoponacum, Heliborus niger, Scaphesaker, Aristolochia longa, and Colocin, this without his kernels, beate all theſe together, tempering them with Oxe gall, and ſo with the iuyce of freſh Rue, then make a peſſary of wollen, and anoint and wet the peſſary with the ſame, conueying it into the ſecret places.

Item, another. Make a peſſary of wollen, of the length and thickneſſe of a finger, and dip it in the iuyce of Rue in the which is diſſolued a quantitie of Scamony, and doe with that peſſary as before.

Item, take Aristolochia rotunda, Saune, Garden Crefſes, of each like much, beate them to powder, and temper them with Oxe gall, with this anoint a peſſary made and ordered as before is ſpoken of.

Item, if the woman drinke the milke of another woman, it will ſtirre and expell the birth.

Item, take of the iuyce of Dittain, or of the powder of the roote of the ſame hearbe, two drammes, and giue the ſame to drinke to the woman with Wine, except thee be in great heate, for then ſhall yee giue it her with luke warme water, and this ſhall expell the dead birth without any perill to the Mother.

Item, take Myrris four drammes, of Cinamome, Galbanum, Caſtorium, of each two drams, of Oppoponacum one dram, all theſe beaten and tempered together with Oxe gall, make pilles of them, weighing each of them a dram.

a dram, & with the fume of those, perfume the nether parts : by this vapour the dead birth is brought forth, inflation and suffocation of bloud is expelled.

Item, take of water Minte, Sothernwood, Mugwort, of each a handfull, of *Asphaltum* halfe an ounce, of Madder, two ounces and a halfe, of Camomill, Horehound, Fenegreke, of each two ounces, seeth all these things together in raine water, in the which let the woman bathe her selfe: then take of Hennes greace and Duckes greace, of each foure drams, to the which adde foure ounces of the oyle of Dill seed, with this oyntment anoynt the womans head comming out of the bath, then take Date stones, and beate them to powder, a dram and a halfe, with a scruple of Saffron tempered together with white Wine, the which let her immediately drinke after she come forth of the bath.

Item, take *Oppoponacum*, and make thereof a pessary, the quantitie of a finger, conuey it into the priuities, this expelleth the dead birth.

Item, take of *Galbanum* a dram or somewhat lesse, of Goates milke an ounce and a halfe, or two ounces, in the which the *Galbanum* being dissolued, giue it to the woman to drinke.

Item, a plaister for the same, take *Galbanum* beaten and tempered with the iuyce of Motherwort, and of this make a plaister, by putting too of waxe a certaine quantity: then take a linnen cloth of such length and breadth that it may couer all the belly vnder the Nauell to the priuities, from one side to another, on this cloth spread this plaister of the thickness of a straw, and lay it to the belly.

Item, take the Treacle which is called *Diatessaron*, and giue it to the woman to drinke, and it will expell the dead byrth.

But if all these medicienes profit not, then must be used more seuerer and hard remedies with instruments, as hooks, tongs, & such other things made for the nonce. And first the woman must be layd along vpright, the middle part of her body lying higher then all the rest, companied of women assisting her about, to comfort her, & to keepe her downe, that when the byrth is plucked out she rise not withall. Then let the Midwife anoint her left hand with the oyle of white Lillies, or other that may make it supple and smooth, and holding out her fingers, shutting together her hand, let her put it into the Matrix, to feele and perceiue after what fashion the dead byrth lyeth in the Mothers wombe, so that she may the better put in hooks and other instruments to plucke it out withall.

If so be that it lie the head for ward, then fasten a hook either vpon one of the eyes of it, or the roose of the mouth, or vnder the chin, or on one of the shoulders which of these parts shall seeme most commodious and handsome to take it out by, and the hooke fastened, to draw it out very tenderly for hurting of the woman.

But if it lie the feete for ward, then fasten the hooke on the bone about the priue parts: or by some rib, or some of the back bones, or breast bones: & when this hooke is thus fastened, the midwife may not by and by draw & plucke at it, but holding it in her left hand, let her with her right hand fasten another in some other part of the birth, right against the first, and then tenderly let her draw both together, so that the birth may proceed and come forth on both sides equally, moving from one side to another, till ye haue gotten out altogether, and now and then to helpe it in the coming forth with the finger well anointed, if it chance to sticke, or to be let any

any where: and as it cometh forth, alway to remoue the hookes farther and farther on the dead birth.

Againe, if it chance that one of the hands onely of the birth doe appeare, and that it cannot conveniently be reduced and returned bpward againe, by reason of the narrownes of the place, then bind it with a linnen cloth that it slip not bp again, and then to pluck it outward vntill such time that the whole arme be out, and then with a sharpe knife cut it off from the body: and euen so do if both hands appeare first at once, or one leg or both, if they cannot be returned back to be otherwise taken out conveniently. As yee cut the armes from the shoulders, so likewise cutting the legs from the thighs for the which purpose the Chirurgians haue meete instruments made for the nonce, with the which such legs and armes may soone be cut from the body. These parts being once resect and cut from the bodie, then turns the rest, so that it may easily proceed, with as little paine to the mother as may be.

If it be so that the child's head be so swollen by inflation, swelling, or resort of humours, that it will not conveniently issue out at that narrow place: Then let the Midwife with a sharpe penknife cut open the head, that the humours contained in it may issue and runne forth, and so the head to waxe lesse able to be plucked out: But if it be so, that (not by any such casualtie) the head be big but of naturall growth, then must the head be broken in peeces, and the parts euermore taken forth with such instruments as the Chirurgians haue ready and necessary for such purposes.

Againe, if that after the head were come forth, yet the best part would not followe for greatnesse: Then must

ye breake and cut likewise that part, vnto such time that it may be had forth. And euen so likewise if all the rest of the body should be so swollen that it would not proceede ne come forth: then must it likewise be broken in peeces, and so had forth.

Furthermoze, if by chance or disease it come to passe, that the mouth of the Matrix be exulcerate or apostumate, so that the passage be made the narrower, by that meanes, the dyer and the moze contract: then must ye first study & endeuor you to supple & ease the places by oyles and other greaces, such as I spake of sufficiently before in the 4. Chap. with bathes and fumigations.

Also if the dead birth come adelong, then must ye do what may be done to conuert and turne it to such fashion, that it may most easily be brought forth. The Matrix and other secret's must be anointed, perfumed, and hapoured with such things the which may make it moze ample and large. If it cannot be thus had forth whole, then let it be cut out by peece-meale, as is before spoken of. And if after this deliuerance the flowes issue ouer vehemently; then vse such things as haue vertue to reſtraine them, of the which I haue spoken in the first Chapter before.

But contrary to all this, if it chance that the woman in her labour should die, and the child hauing life in it: then shall it be meete to keepe open the womans mouth and also the neather places, so that the child may by that meanes both receiue & also expell ayre and breath, which otherwise might be stopped, to the destruction of the child. And then to turne her on the left side, and there to cuther open, and so to take out the child. They that be doyn after this fashion are called Cæsars, for he-
cause.

cause they be cut out of their mothers belly: whereupon also the noble *Romane* Cæsar the first, tooke his name.

In the last Chapter of this booke be briefly recited certaine expert medicines, which be most requisite to the chiefe purpose entended in this present booke.

Chap. X.



As much as the principall intent and end of this booke is to shew the meanes and medicines whereby the womans labour may be made moze easie: therefore here I will compendiously set forth certaine medicines, ointments, and emplaisters, such as shal be sufficient and most requisite to that purpose, and such as hath bene well experimented and practised: The which also it shal be convenient (for them that may) alwayes to haue in a readinesse against their time of neede. For although that Nature be the cheefe and head doer in all this businesse (as in conception, bearing, and the birth:) yet notwithstanding, medicines many times doe helpe, ayd, and fortifie Nature, being sometime impedit and let, yea, impotent and not able to doe her office as should appertain.

When the time then of the womans labour is come, if shee labour long and painfully, and yet the birth do not proceed: then for the moze expedite and quicke deliuerance, giue her of this medicine following.

Take of the finest Cinamome that may be chosen foure drammes, and with a sharpe knife first shred it in very small peeces, and then beate it to very fine powder.

Item, of Saffron dried by the fire till it be blackish, of

Cassia lignea, fine Reubarbe, Sauiue dried, Myrrhe, of each of these seuen scruples, of pure Muske .16. graines, euery of these simples exquisitely by themselves powdred, and then perfectly mixed in one, with six or seuen drops of Maluesc, temper the whole masse into little roundels or trochisks, each waying a dram. And in time of neede at the womans labour, giue her hardly the waight of vi. d. of these trochisks beaten into fine powder, with foure spoonefulls of Hylope water, and other foure of good wine sacke.

This medicine is not onely profitable at this time to prouoke the birth, but also is notable good to expell the after birth, or any other such like matter in that place, hauing neede of expulsion.

Item, if neede do so require, it shall be very expedient to haue this emplaister following in a readinesse, the which spread abroad vpon a linnen cloth, either else vpon leather, and so applied to the bottome of the belly, in as large maner as may be, dilateth and openeth the ports of those parts, amplifieth, enlargeth, & dissolueth them, whereby that that is contained in the belly and deth the freer issue, to the lesse greenance of the mother.

Take of Emplaistrum de Mellilote, of Diachilon, of Oxi-groceum of each two ounces, of the rootes of Asarum, of wilde Nep dried, the leaues of Benioim, of tosted Cummin, of each two drammes, of good Castorium three drams, of the oyle of Dill one or two spoonefulls: such of these as are to be powdred, beate them fine, and then ouer a soft fire temper them altogether perfectly.

Item, the same emplaister may serue to be laid ouer all the bottome of the belly & the priuite passage, to prouoke and draw forth the latter or hinder birth if neede be: But if that be not strong enough, then lay to this
 plas

plaster following, which is of much more efficacy, force and strength.

Take of Galbanum, Ammoniacum, Seraphinum, Myrrhe of each an ounce, of Colloquintida, Heleborus niger of each two drammes, of Castorium, Perethrum, and Storax liquida, of each three drams, of Turpentine and Petroleum of each foure drams. First, ouer a soft fire, temper the Turpentine, Petroleum, and Storax liquida, together, then thereto adde Colloquintida, Heleborus, Castorium, and Perethrum, being first well and finely beaten to powder: after put to the Galbanum, Ammoniacum, Seraphinum, and Myrrhe, being first dissolved in good Maluesey and so take it from the fire, and labour it with your hands. **This plaster is of great effect to prouoke the after birth.**

Item, vsset Leekes stamped and fryed with Butter, and so laid plasterwise to the belly serueth well for the same.

Item, the leaues or flowers of Marygolds drunk with white Wine, expell the after-birth. Also the sayd leaues and flowers dryed, and at time of neede, kindled with a waxe candle, and the fume thereof receiued vnderneath into the priue part, prouoketh out marueilously the after-birth:

Item a comfortable potion, to be taken after the deliuerance of the childe.

Take of the sweetest garden Mints, greene or dry, of the leaues of Baume, greene also or dry, of the leaues of Maioram, the rootes of Fennell, the pith taken out, the flowers of Buglos, of Rosemarie, of Ruds, of Borage, and of dryed red Rose leaues, of each of these halfe a handful, more or lesse as it pleaseth you, of Cloues and Mase brused a little the waight of two pence, of Cinamome shred in small

portions the waight of six grotes, knit all these together in a clout or litle linnen bagge, and hang the same bagge in quart of Borage water the space of a day and a night: then take out the said bagge, and reserue the water, of the which take one halfe, and the other halfe of pure wine, Secke, or else Muscadell: and being mixte together, put thereto a litle of the conserue of Barberries, conserue of Borage flowers, conserue of Rosemary flowers, and drinke thereof every day the space of foure or fīue dayes, at once foure Spoonefulls of the water, and other foure of the foresaid Wiue. And this potion shall both comfort the woman, and also helpe greatly to the expulsion of all noysome things to be expelled.

And here it is worthy to be noted, that whereas it is a common blage to giue often to women in their child-bed, cawdels of Otemeale, thinking and saying thereby the woman to be scoured; whereas indeed the said Otemeale is a notable binder and dyer. Therefore ye shall vnderstand, that the right vse thereof is, to giue it to such as haue already been well and sufficiently scoured and cleansed from their after-birth, and other things to be looked for in this time and case; but if the woman be not sufficiently purged already, then giue her no Otemeale cawdels, ne other things that may binde.

And thus I make an end, praying the Women readers hereof, to accept and suffice themselves with these few medicines beere in this Chapter mentioned, and often by me and others practised. The which thing if they shall do so, it shall (no doubt) be occasion to mee the writer to retake this matter in hand againe, and to refresh and furnish the same with new and much more excellent experiences then hath bene yet hitherto.

thereto read or seene in any Booke concerning such matters.

And as touching the aboue Trochiskes and emplasters described here in this place, yee shall find them alwaies ready made in some Apothecaries shoppes in London.



The third Booke.

In this first Chapter of the third Booke, is first declared the matters therein containd, and then how the Infant newly borne must be handled, nourished, and looked to. Chap. I.



In the second booke we haue sufficiently and at length declared the maners, fashions, and diuersities of byrthes, with the dangers and perilles often chancing to the women at their labours, and after the same. And now herein this third booke shall be intreated what is to be done to the Infant borne. And how to choose a Nurse, and of her office: with manifold medicines and remedies against sundry infirmities, which oftentimes happen to Infants in their infancie.

Then after that the Infant is once come to light, by and by the Nauell must be cut three fingers breadth from the belly, and so knit vp, and let be stired on the head of that that remaineth, of the powder of Bole Armoniack, and

Sanguis,

Sanguis Draconis, Sarcocola, Mirrhe, and Cummin, of each like much, beaten to powder : then vpon that binde a peece of Wooll, dipped in oyle Oliue, that the powder fall not off, Some vse first to kint the Nauell, and after to cut it so much as is before rehearsed.

And furthermore some say, that of what length the rest of the Nauell is left, of the same length shall the childes tongue be, if it be a man childe. Item, Auicenna saith, that diuers things may be knowne by marking of the childes Nauell : For (as he saith) when the woman is deliuered of her first childe, then behold the navel of the child; which is in that part of the which is next vnto the body it hath neuer a wrinkle, it protesteth and doth signifie perpetual from thenceforth sterilitie or barrenesse : and if it hath any wrinkles in it, then so many wrinkles, so many children shall the woman haue in time to come. Also some adde to this, and say, that if there be little space betweene these wrinkles in the Nauell, then shall there be also little space betwixt the bearing of the children : if much, it signifieth long time betweene the bearing of them : but these sayings be neither in the Gospell of the day, ne of the night.

Now to returne to our purpose, when that the Nauell is cut off, and the rest knit by anointing all the childes body with the oile of Almonds : for that is singularly good to confirme, stedfast, and so defend the body from those some things which may chance from without, as smoke, cold, and such other things, which if the Infant be greued withall straighe after the birth, being yet very tender, it should hurt it greatly.

After this anointing, wash the Infant with warme water, & with your finger (the nape being pared) open the

the childes noſethilles, and purge them of ſlthineſſe: And that the Nurſe handle ſo the childes ſitting place, that it may be prouoked to purge the belly. And cheefly it muſt be defended from ouermuch cold, or ouermuch heate.

After ſ the part extant or the knot of the navel is fallen (the which comonly chanceth after the third or ſeorchy day) then on the reſt remaining, ſtrew the powder or aſhes of a calues hoofe burnt, or of ſnail ſhelles, or of the powder of lead, called red lead, tempered with wine.

Furthermoze when the Infant is ſwadled and layd in the Cradell, the Nurſe muſt giue all diligence and heede that ſhe bind euery part aright, & in his due place and order and that with all tendernesse and gentle entreating, and not crookedly & conſuſedly, the which alſo muſt be done oftentimes in the day, for in this is it, as it is in young and tender impes, plantes, and twigs: the which euen as you bow them in their youth, ſo will they euermoze remaine vnto age. And euen ſo the Infaint, if it be bound and ſwadled, the members lying right and ſtraight then ſhal it grow ſtraight and bryght. If it be crookedly handled, it will grow likewise. And to the ill negligence of many nurſes may be imputed the crookednes and deformity of many a man and woman, which otherwiſe might ſeeme alſwell fauoured as any other. Item, let the childes eyes be oftentime wiped & clanked with a fine & cleane linnen cloth, or with ſilke. And let the armes of the Infant be very ſtraight laid downe by the ſides, that they may grow right & ſometime ſtoking the belly of the child before the beſke or bladder, to help to eaſe, and to prouoke the child to making of water: and when yee lay it in the Cradell to ſleepe, ſet the

Cradell

By the only
negligence
of Nurſes
many children
grow
crooked-
backed and
wry legged

Cradell in such a place, that neither the beames of the Sunne by day, neither the Moone by night, come on the Infant, but rather set it in a darke and shadowy place, laying also the head euer somewhat higher then the rest of the body.

And farther, let it be washed two or thre times in the day, & that anon after sleep, in the winter with hot water, in the Summer with luke warme water: neither let it tarry long in the water, but vnto such time as the body begin to waxe red for heate, but take heede that none of the water come into the Infants eares, for that should greatly hurt his hearing another way,

Then, to be short, when it is taken out of the bath, let it be wiped and dyed with gentle & soft linnen clothes warmed, & then to lay it on her lap the backe vppward, the which with her hands let her tenderly stroke & rub, & then to lay it vp, and to swaddel it, & when it is swaddled, to put a drop or two of water into the nolethrus of it, is very good for the eye sight, And so to lay it to rest,

Of the Nurse and her milke, and how long the child should sucke. Chap. II.



AS concerning the bringing vp, nourishment, and giuing of sucke to the childe, it shall be best that the mother giue her childe sucke her selfe, for the mothers milke is moze conuenient and agreeable to the Infant, then any other womans, & moze doth it nourish it, for because that in the mothers belly it was wont to the same, & fed with it, & therefore also it doth moze

more desirously couet the same, as that with the which it is best acquainted. And to be short, the mothers milke is most wholesome for the childe, as Auicenna writeth, it shall be sufficient to giue two suck twice or thrice in a day. And alwaies beware ye giue not the child too much sucke at once in this tender age of it, for cloying of it, & lest also it loath it: but rather let it haue often of it, and little at once, then few times, and ouermuch at once. For such as be ouercloyd with the mothers milke, causeth their body to swell and inflate, and in their vyne shall appeare, that it is not ouercome ne concocted or digested in the child: which thing yet if it chanced, let the Infant be kept fasting untill such time as that which it hath receiued already be completely digested.

Item, if the mothers milke be somewhat sharpe or cholerick, let her neuer giue the child her brest fasting. If it be so that the mother cannot giue the Infant suck her selfe, either for because of sickness, or that her brests be sope and her milke corrupted: then let her choose a wholesome nurse, with these conditions following.

First, that she be of a good colour and complexion, and that her bulke and brest be of good largenesse. Secondly, that it be not too soone ne too long after her labour, so that it be two moneths after her labour at the least, and that eif it may be such one which hath a man child. Thirdly, that shee be of meane and mesurable liking, neither too fat ne too leane. Fourthly, that she be good and honest of conuersation, ne if her ouer harty or trifull, ne too sad or solome, neither too sensitiue or timorous: for these affections and qualities be pernicious and hurtfull to the milke, corrupting it, and passe forth thzough the milke into the child, making the child of like condition

Choosing
a Nurse.

tion and maners. Also that they be not ouer-light and wanton of behauiour. fiftly, that her brests be full and haue sufficient plentie of milke, & that they be neither too great, soft, hanging and flagging, ne too little, hard, or contract, but of a measurable quantitie.

The consideration of the Nurses milke.

Also looke vpon her milke, that it be not blackish, blewish, gray, or reddish, neither sower, sharpe, saltish, or blackish, neither thin and dry, neither ouer grosse & thicke, but temperatly white, and pleasant in taste.

And to be shorrt, that milke is best and most to be chosen, of the which a drop being milked softly vpon the naile of the thumbe, holding your finger still, it rolleth not off, neither sitteth abroad, but if you moue your hand a little it will slide off by and by: but if when it is milked on the naile it spread abroad, and sit by and by, then is it to thin, but if it cleane still when that ye moue a little your hand, then is it to thicke and thicke. The meane betweene both is best.

If it be so, that the nurses milke be too hot, sharpe, or collicke: then let her neuer giue the child suck, her selfe being fasting.

Diuers causes of the defect or failing of milke.

Sometimes it chanceth, that the mothers or nurses milke do faile or decrease, the which thing may come by diuers causes: as by sickness, by diseases in the brests, or by taking of cold in the same, and so stop and cludder the milke, or soz because shee lacketh such things the which might engender milke, or her by ouermuch fasting, hunger, and thirst, the which causes must be well considered, then according to that, minister a remedy.

Things which doe augment and encrease milke be these.

Let her vse to eate Parsnep, either the seede or the roote: also

also the seede or roote of Fennel, sodden in broth made with Barley or Cicercula, let her eate of that with other meats that she feedeth on.

Item, to eate sheepes brestes, and the milke of them is good.

Item, take an ounce of cow butter, and dissolue it in warme white wine, the which let the Nurse drinke.

Item, boxing vnder the brestes doth well, without scarification.

Item, a plaister for the same of Frankencense, Mastick, and Pitch, laid to the brestes, or vnder the brestes, the skin first being anoynted with oyle, lest it should cleave ouer fast to the place.

Item, it shall be very good to rub softly with the hand the brestes, or else in bathing after dinner or supper, to cause some to sucke her brest.

Item, take the oyle of white Lillies, or of Violets, and mingle with it Muske, Enfence, & *Laudanum*, wel tempered together, in the same dip a peece of wooll, and clap it to the brestes, and soke them with it.

Item, wash them, and soke them oftentimes with Wine, in the which is decoct and sodden Mints, Roses, Violets, and *Xilgaloes*. Also to eate broath in the which is sodden a Henne with Cinamome, Maces, *Cardamomum*, and also the yolke of an egge.

Item, it is good for her to eate fresh cheefe and milke and to refraine from all manner of great labour and hard works.

Item, porrage made of beane meale, Rice, and breade made of fine flower, tempered with milke and Sugar, putting to it also a quantitie of Fennell seede, or of the leaues, is very good.

Item,

Item, take of Annis seede, of *Siler Montanum*, of each three drams, of Chrystall beaten to powder two drams, and as much of Sugar, giue her this to drinke about ten dayes, at morning, euening, and mid-day.

Item, take of Fennell seede, or the leaues, and of Horehound, of each two handfulls, of Annis seede foure drams, of Saffron beaten one scruple, also of fresh Butter three ounces, and seeth all these in sufficient water, making hereof a plaister, the same plaister whilst it is hot, lay it to the Nurses brest.

Item, take of Commin seede an ounce and an halfe, of clarified Hony three ounces, seeth it in five pints of water, altogether put into a new pot, and let it seeth to the third part, and of this decoction giue the Nurse oftentimes to drinke.

Item, take of Beetes well washed one ounce, of Commin halfe an ounce, of Honey sixe ounces, of these mingled and tempered together, make an Elaquary, of the which let her take both in the morning and euening, at each time a spoonefull.

Item, take two drams of Chrystall beaten into fine powder, and diuide that in foure equall parts: one of these parts giue to the Nurse, the space of foure dayes to drinke, with broth made either of Cicer, or else of Peason.

Also all these things following encrease & augment milke in the breasts: Annis and Annis seede, Dill and the seede, Horehound, *Cardamomum*, fresh Cheefe worttes made of old Cheefe, Cicer, Chrystall beaten to powder, and taken with Honey, Lettise, Fennell, Wine in which Rosemary or Sauery be sodden.

Item, to abstaine from venery or mans company: for if shee vse that, it shall spend and consume the milke, and make

make it vnſauorie and vnwholeſome, neither can the childe well brooke it, but moſt commonly ſhall caſt it vp againe, be-
 cauſe it cannot digeſt it.

Alſo it ſhall be beſt that the child ſucke not of the mothers
 breſt by and by, as ſoone as it is borne, but rather of ſome
 other womans, for a day or two, for becauſe that the creame
 (as they call it) ſtraight after the birth, the firſt day in all wo-
 men doth thicken and congeale.

Item, if it chance that the Nurſe be ouer ſore laſked, or
 that ſhee be ouer ſore bound, ſo that ſhee take any medicines
 to remedie it; then let another giue the childe ſucke whileſt
 ſhe be recouered againe. And when the childe is layd in cra-
 dle to be rocked, rocke not too faſt, leſt through ouer much
 rocking and ſtirring, the childes ſtomacke turne, and the
 milke there corrupt for lacke of reſt.

Auicennadiſeth to giue the childe ſucke two yeares: How long
 the childe
 ſhould
 ſucke, howbeit among vs moſt commonly, they ſucke but one
 yeare. And when yee will weane them, then doe it not
 ſodenly, but a little and a little, and to make for it little
 pillies of bread and Sugar to eate, and accuſtome it ſo,
 till it be able to eate all manner of meate: and this ſhall
 ſuffiſe for the education and bringing vp of Infants at
 this time. Notwithſtanding diuers other things
 heere are left vnſpoken of, another time (God willing)
 we ſhall declare them at large.

Of diuers diseases and infirmities which chance to
children lately borne, and the remedies there-
fore. Chap. III.

Although there be in manner infinite diseases which happen to Infants, as writeth Hipocrates, Galenus, Rasis, Auicenna, and Diuers other: yet for breuity and shortnesse we will rehearse here onely such of them which most commonly happen to the same, and that be these: exulceration of the gummies, flux of the belly, or ouermuch loosenesse of the same, the belly hard bound, the cramp, the cough, and distillation of the head, short windinesse, bladders on the tongue, exulceration or clipping of the mouth, apostume in the eares, apostume in the braine, swelling and bolning of the eyes, scumme or creame of the eyes, the feuer, gnawing in the belly, the body swelling and puffed vp, often sneezing, wheales or bladders of the body, swelling of the coddies, swelling of the nauell, vnsteepnes, pexing appetite to parbreake, fearefulnesse in the dreames, the mother, issuing out of the fundament gut, wormes in the belly, chafing, the falling sicknesse, the consumption, the palse, trembling of the partes of the body, the stone, goggle eyes.

How to cure and to remedie all these now will
I shew in order.

Of exulce-
ration of
the gummies.

First in exulceration of the gummies, are wont certaine pulbes, and as it were wheales to grow on the gummies, or in the corners of the labes, the
which

which put the place to much grievance: and to remedie this, it shall be good that ye with your finger rubbe the Infants gummegs, and the pusheg or wheikes withall, and then to annoynt the same gums with oyntment made of Hens grece, Hares or Conies braine, oyle of Camomill mixt with Hony: then take water, and in it seeth Camomill and Dill, the which water being hot, powre it on the childs head, holding it a foote about the head.

Of the flux and ouer much looseness of the belly,

For this take the seede of Roses, Commin, Annis, and the seede of Smalladge, beate all these together, and make them Plaister-wise, and lay it to the childes belly.

And further, if that it which the Infant voydeth be of red or yelow colour, then giue it to drinke of the Syrope of Roses, or of Crabbes, or else of Pomegranates tempered with a little Mint water.

Item, take the seede of Sorrell, and beate it, then temper it together with the yolke of a rosted egge, and giue that to the child to eate, or else take the same seede bruised first, and then seeth it in sayre running water, therof let the child drink two or three times in the day.

Item, take a gall, and beate it to powder, then seeth it in water, with this water temper Barley meale, or the meale of Mellium, and make a plaister of it, the which lay vnto the childes belly.

Item, if that that cometh from the child be whitish, then take of Nutmegges the waight of a Penny, and of white Frankencense a scruple, or the waight of two pence, the which temper with the iuyce of a Quince, and giue it

to the childe to drinke.

Item, take the meale of Barley, temper it with the iuyce of Plantane, and a little Vineger, and make it plaisterwise, & lay it to the childes belly, but being first a little boyled together ouer the fire,

Item, take the iuyce of *Centinodium*, and the white of an Egge, & temper them together, to the which adde the powder of dryed red Roses, the powder of Hemarites, Masticke, Frankencense, Bole Armoniacke, *Sanguis Draconis*, and the ryne of Pomegranate, of all these mixed together make a plaister, and lay it (first warmed ouer the fire) to the Infants belly.

Item, to wash the childe in the water in the which be sodden leaues of red Roses, is very good.

Item, take the iuyce of Camfery, and the iuyce of Plantane, the more and the lesse, and in this put claye of an old furnace or ouen, and make of it a plaister and lay it to the childes bellie.

To vnloose the childe being bound.

If the child be so bound, that it cannot long time haue any Hoole, then make a suppositary of Hony, sodden till it be hard and massie, and let the suppositary bee of the length of your little finger, and the bignesse of two Wheate strawes bound together, then dip it into oyle, and conuey it into the childes fundament.

Item, likewise you may make a suppositary of the stalke and the roote of Beetes, or else of the root called Oresse, or Flourdeluce roote, made of the quantity before spoken, and conueyed into the sitting place of the childe.

Item, to giue the Infant as much Hony as a Pease to drinke,

drinke, and to rubbe the belly a litle, and to supple it with a peece of woole dipped in Oyle, or dipped in Bulls gall, and layd to the Nauell.

Item, you may giue vnto the Nurse a medicine which hath vertue to vnbinde and loose, & the next day after, let the childe sucke her, and it will loose also the childe.

Item, take of small Mallowes, of great Mallowes, of each an handfull, of Fenegreke and Linseede of each an ounce, of Holyoke two ounces, of figges the number of ten, seeth all these together in water, and then stampe them in a mortar, and put vnto it of Butter, and of Hennes greace, of each two ounces, and of Saffron one scruple, and make a plaister of it vpon a linnen cloth, of the thickenesse of a straw, and lay it to the childes belly a day and a night.

If this moue not the belly, then take of Aloes Cico-trine one dram, of *Heleborus* both *niger* and *albus*, of each fiftene graynes, beate these to powder, then temper them with three spoonefuls of the iuyce of Walwort, or of Oxe gall, in this liquor dippe Wooll, and lay it ro the Nauell the breadth of a hand, and binde it to the place.

Item, take the iuyce of Walwort, and of Mill meale, and seeth those together till they be thicke, then make a plaister thereof, and lay it to the belly beneath the Nauell.

*A Remedy for the Crampe, or distension
of members.*

If it chance that the Infant be taken with the disease called the crampe, the which for the most part cometh of indigestion, and of the weakenes of the power attractiue, and specially in such children the which be very fat & moyste, then shall yee annoynt all along the

backe of the Infant with the oyle of blew Floure. deluce, or else white Lillyes, eyther the oyle of Rue.

If the cramp take the child whilst it stretcheth forth the armes, legges, and other members (as we be wont in gaping or yauning) then let it be bathed and washed in water, in the which Prim-Roses, Couslops. or the flowers of Camomill be sodden, or else anoynt it with the oyle of Violets and the oyle of sweete Almonds tempered together: and if the child bee in great heate, anoynt it with the oyle of Violets, or with oyle Oliue, tempered with a little white Waxe, and also powre on the childes head the oyle of Violets.

A Remedic for the cough and distillation, or Catharres of the head.

Sometimes the Childe is soze encombred with the scough, and with distillation or ranning of humors: out of the head to the nose, the mouth, and the brest, the which pee shall remedy thus.

First powre warme water on the childes head; holding it a foote and a halfe from the childes head, and so doe continually the space of halfe an houre, and in the meane while put a little Hony on the childes tongue to chewe vpon, then put your finger into the childes mouth, and deprese or hold downe the innermost part, or the roote of the tongue next to the throate, to prouoke the childe to vovite, and to voyde the grosse and viscous humors, which bee cause of this ill.

Item, take Gumme Arabicke, Gumme Dragagant, the seede of Quinces, the iuyce of Liquorice, and Suger *Penidium*.

dium, all this beaten together, giue euery day to the childe a quantitie with milke new milked.

Item, make Almond-milke with Almonds blanched, and onely the iuyce or water of Fenell, whereof when it is well sodden, let the childe eate or drinke morning and euening, or any other time of the day.

And if it be so that the cough haue exasperate and made rough the tongue and the rooſe of the mouth, then take of the ſeede of Quinces two ſpoonefulls, bruiſe them a little, and ſteepe them in warme water the ſpace of two or three houres, then ſtraine the viſcous and groſſe water from them thorow a ſtrainer, and that that remaineth, frye it together in a Frying panne with Suger *Penidium*, and the oyle of ſweet Almonds, thereof making an electuarie, the which giue vnto the childe to receiue: If the childe haue great heate with the cough, then adde vnto the ſame electuarie, the iuyce of a ſweet Pomegranate,

Item, againſt the cough and ouermuch heate, take the ſeede of white Pogie and Dragagant, of each two drams, of the ſeede of Gowards foure drams, and beate all theſe together, and giue at once the waight of foure pence to the child, with the water in which Rayſons haue beene ſodden.

Item, take Rayſons, and doing away the graines of them, ſeeth them together with water in a Frying Pan, ſo that they burne not to the bottome of the panne, then take it from the fire, and beate it well in a mortar, tempering therewithall Suger *Penidium*, and giue of this in the morning and euening to the childe.

Againe, if the cough come of a colde cauſe, then take a little Myrrhe beaten to powder, and temper it with a quantitie of warmed Hony, and the oyle of ſweete Almonds, and of this giue vnto the childe.

Furthermore, the Nurse must auoyde all such things the which may engender cough, as Vineger, ouermuch salted meates, Cheese, Nuts, and all sharpe things. Also shee must annoynt the Childes breast with butter, and with Dialthea.

Item for the cough, Take Raysons, and frye them in a frying panne, then stampe them in a mortar, and to that adde as much of Suger *Penidium*, with a little oyle of Violets, and make an electuarie of these, and giue to the childe the quantitie of a Hasell Nut.

Remedie for short-winde.

Many times chanceth also to Infants difficulty of breathing or shortwindinesse: the which to remedie, take Linseede, and beate it, and giue of it vnto the child with Hony: but if the disease encrease on the childe, and that the winde pypes in a manner seeme stopped, then annoynt wel the eares, and all the places about the eares with oyle Olyue, & also the tongue for to prouoke vomite, and then powre a little warme water into the childes mouth to wash it with all, and giue to it a little Linseede tempered with hony, and beaten, made after the fashion of an electuary.

Item, if the childe haue besides this also the flux: then giue vnto it the Syrope of Myrtels, other else Dares sodden, with milke and flower.

Against wheales or bladders on the tongue.

Item sometimes happeneth to the children, wheales and blisters on their tongue and mouth, which things

things come of the sharpenesse and eagernesse of the Nurses milke, the mouth and tongue of the Infant being so tender, that the least thing that toucheth it shall offend it: wherefore, besides that it is great paine to the childe thus to be blistered by the eagernesse of the milke, it is also very perillous and dangerous. For such wheales which be not ripe and seeme blacke, betoken death: which if they be white or yellowish, they then be of lesse perill.

Against this ill, take Violets and Roses, and seeth them in a little Rose water, and therewith wash the blisters.

Item, take the iuyce of Lettuse, the iuyce of Petimorel, and the iuyce of Purselane, which when they bee well commixt and tempered together, annoynt therewith the whelkes. And if the foresaid blisters or whelkes be blackish, then adde to the foresayde iuyce, Licorise beaten to powder.

Item, if the same be very moyst, then take Mirrhe, Galls, the rine of Frankencense, beate them well altogether, and temper them with Hony, and annoynt the childes tongue therewith.

Item, take the iuyce of Mulberries before they be full ripe, other else of varipe grapes, which is called *Vergens*, and with that annoint the tongue.

Item, it is very good to wash the tongue with red wine, and then to strew vpon it the powder of Galls, or else of the barque or rine of Frankencense.

If yee will haue a quicker medicine in operation and sharper: then take Bole Armoniacke, Psidium, and Sumach, of each three drams: also of Galls two drams, of Alome one dramme, all these beate together, and searse them through a
fear-

scarfer, and strew that powder on the blisters.

Item, if these wheales be reddish, and cause much spittle to gather together in that place, then let the Nurse vse such things which are moyst and colde, and let her chew in her mouth very small a few fatches, of the which lay on the Infants mouth and tongue.

Item, Amilum or starch tempered together with Rose-water, and put on the childes tongue, is good.

Item, take the iuyce of Pomegranats, the iuyce of Quinces, or the iuyce of Oringes, and doe of this on the childes tongue in like manner: but if the wheales or blisters be somewhat yellowish, then to these inyces spoken of before, adde the iuyce of Lettuse and of Purselane. But if the wheales seeme whitish, then take of Myrrhe and of Saffron of each one dramme, of Sugar Candie two drams, and beate these to powder, and lay it on the wheales of the tongue.

Of exulceration or clefture, chapping or chining
of the mouth.

Sometimes by reason of the hardnes of the nurses
spaps, the childes lippes and mouth be exulcerate,
hauing in manner of clefts and chines in them,
and in this case take tozed wooll, and dippe it in the iuyce of
Plantane, or else in butter molten, or in fresh hens greace,
euery of them being warme, and with this anoynt the mouth
and lipes of the child.

Of Apostumation and running of the eares.

When that humours and matter issueth out of the eares, which properly cometh of abundant humours in all the body, and most specially in the head, then take a peece of wooll, and dippe it in hony mixt with red Wine, to the which is put also a little quantitie of Alome beaten to powder, or of Saffron; then make of the same as it were a tent, and put it in the childes eare, and when the tent hath sucked and drawne to it the humours and filthinesse of the eare, then take it out and put in new, and if that which commeth out of the eare bee as matter, then take of sodden Hony, and temper it with water, put of it into the eares: or else take the powder of Galls, tempering it with Vineger, and doe likewise. **But if the child haue great paine and dolour by windines, ventosity, and the humours in this place,** then seeth Organie and Myrrihe with oyle Oliue, and so being warme, put of it into the eares.

Of appostumation in the head.

If there bee any Apostume engendred in the head, (which many times changeth) the which causeth the cheekes and eyes to be greatly payned, and the eye-sight to waxe wannish or tawney: then must bee applied such things which may refrigerate and coole the braynes: as, Take the iuyce of Gowards,

Gowardes, the iuyce of Nightshade, and iuyce of Purfelane, and temper them with oyle of Roses, in this dip a peece of wooll, and lay it to the head, and as often as it waxeth dry, dip it againe.

Of swelling or bolning of the eyes.

Against swelling and bolning of the eyes, take *Licium*, and temper it with womans milke, and put of it into the chilles eyes, and binde it to the place with a fine and soft linnen cloth: then afterward wash the eyes with water in which Camomill and Basill haue bene sodden. **If that in this swelling the eyes be not red, neither the browes swollen**, then take Mirrhe, Aloes, Saffron, and the leaues of Roses, and temper all these, and steepe them in old wine, and binde it to the chilles eies with som linnen cloath, and into the chilles nose put a quantity of Amber, dissolued in womans milke.

Of the Scumme or whire of the eye.

Against the Scumme or whire of the eye, which for the most part happeneth to children through ouer much crying and weeping, take the iuyce of *Solatrum* and drop the same into the chilles eye, and if by the same chance the vaine of the eyes waxe reddish, or be swollen, then annoynt them with the same iuyce.

Against immoderate heat, or the feuer.

If the Infant be in great & vehement heate, contrary to nature, the which is called a feuer: First it shall be the Nurfes part to eate and vse such things the which coole

coole and moysten.

Also to giue vnto the Infant of these things following. The iuyce of Pomegranate, the water of Gourdes, Sugar, with a little Camphery mixed therewithall, tempered well together. *Item*, it is very good to prouoke it to swea-ting.

Item, take of the iuyce of Wormewoode, of Plantane, Mallowes, and Singrene, and temper them all together, and seeth them a little on the fire, in the which also mixe Barly meale, and make a plaister of all these, and lay it to the childes brests. Also take the oyle of Roses, and the oyle of Poplar, and mixe them together; with this oyntment beeing colde, annoynt the childes forehead, the temples, the armes, the hands about the wrestes, and the pulses, and the secte about the ancles.

Item, take of Barly meale, and of dryed Roses and powdered, and temper these with the water of Roses, and the water of Endiue, & make therof on the fire a plaister, the which lay to the childes brest somewhat warme.

Also as often as the child is washed, let it be don with water in which is sodden such things which coole: As Lettice, Purslane, Endiue, Plantane, and such other.

Against fretting or gnawing in the belly.

If the child be vexed with fretting & gnawing in the belly, the which things ye shal know by the immoderate crying of the child, and that it turneth from one side to another, with great crying: then shall you take warme water, wherein hath beene sodden Lauender, Cummine, Fennell seede, or the seede of Dill, and oyle Oliue, tempering them together: and herein dip a peece of Wooll, and therewith

therewith soke the childes belly oftentimes.

Against swelling of the body.

When the childes body, or any part thereof is swollen and puffed bp: then take the toppes of Elder tree, and of Walwort, and seeth them in white Wine, and therein lappe the Infant, especially if it be not taken with ouer great heate: but if so be that with swelling in the head the belly be swollen also, then take Myrre, Aloes eparike, and Saffron, and beate them altogether, and temper them with the iuyce of Beanes, and lay it to the childes head.

Against often sneesing.

Sometimes the Infants be soze troubled and vexed with often stertutation and sneesing, which thing if it come of the Apostume in the head: then shall yee minister such things to the head which refrigerate and coole, whether it be oyles, oyntmentes, iuyces of the hearbs or other things. If this come of any other cause then of Apostume: Take Basill, be it grene or dry, and put of the iuyce or powder of it into the childes nose. But if this sneesing come and begin with heate, and that the childs eies seeme as they grow inward for paine thereof: then lay to the childes head the leaues of Purslane, or Goward, cut in thinne slices, and tempered with oyle of Roses, and Barly meale, and also the yolke of an egge.

Of whelkes in the body, and the cure.

These whelkes if they appeare blacke vpon the body, they signifie perill of life, & so much the more, the greater quantitie that there is of them: but if they seeme whitish or reddish, it is perill, & may easily be cured. Wherefore take the leaues of the redde Rose, the leaues of Myrtills, and of *Tamariscus*, and seeth these in water, and in that water wet a linnen cloath, and soke therewith the whelkes. Item, likewise it is good to annoynt the same with the oyle of Roses, of Myrtills, and *Tamariscus*. If the whelkes be white or reddish, then let them be ripe before ye minister any thing to them: and when they be open and begin to matter, then to cleanse, purifie, and to dry them being ripe and broken, it is very good to wash the same whelkes with Mulsum or Hydromel, in which Salt-peter is dissolued. Mulsum and Hydromell, is water and hony sodden together.

Against swelling of the coddess.

Many times chanceth to children (thorow overmuch crying) swelling about the Coddess, and sometimes burstnesse and swelling in the inner part of the thighes, the which swelling sometimes cometh by inflammation of great heat, & sometimes with onely windinesse. If it come of windinesse, then the Coddess will sometimes appeare so stiffe as a tabour, & shine as it were an horne. The remedie for this is, take a quart of double Beere woort, and therein seeth of the leaues of Bay halfe an handfull, of Rue a quarter of an hand.

handfull, of Fennell, Dill, and Camomill, of each a meane handfull, cut and bruise all these hearbes together, and seeth them from the quart to the pynte, then strayn them strongly from the liquor, in which liquor seeth so much Bean-flower as may serue to make a plaister, thereto adding at the latter end two or three spoonefulls of oile Camomill, and lay this plaister hot to the coddess. **If the swelling come of heate, then allay the same with some cold hearbes, such as I haue oftentimes spoken of before.**

Against swelling of the Nauell.

Also sometimes the chldes Nauell swelleth, and especially straight after the birth when it is cut.

For this, take Spike celtike, and seeth it in the oile of Almondess, mixed with a little Turpentine, then in this dippe wooll, and lay it on the place.

But if so be that this swelling come of ouermuch crying, cough, or of a strok or fall: Then take bitter Lupines, and the powder of faire old linnen cloath burnt to powder, and temper these with red wine, and then in this dip a peece of tow, and lay it to the Nauell.

Against Vnsleepiness.

Against vnsleepiness, that is, when the childe is destitute and wanteth his due and naturall rest, all the while crying and weeping. For this take two heads (with the feedes therein containd) of white Poppie, and with one spoonefull of Rose water, and three or foure droppes of Vineger, stampe them in a mortar reasonably, then adde thereto two spoonefulls of womans milke, and the

the waight of an halfe peny of Saffron, with halfe a spoone full of Barly flower, the which yet stampe a little together againe, and then lay it in a fine thin double linnen cloath, and apply it to the forehead from one temple to the other.

Item, giue the childe to drinke a little of the Syrope of Poppie. Also to anoynt the temples with the oyle of Poppie, is very good.

But if this vnleepeinesse come of the impuritie of the Purses milke (as many times it doth) then take of the oyle of Violets, and put vnto it a little quantitie of Vineger, and of this liquor drop oftentimes into the childes nostrills. Or else take the oyle of Roses, and temper it with the iuyce of Lettuce, and therewith anoynt the head and the stomacke of the childe. And further, see that the Purses milke may be amended.

Against yexing or the hyckot.



This yexing commeth either of coldnesse of the stomack, or else of ouermuch fulnesse, or for lacke of meate, & emptines of the stomacke, or else by some hot and cholerike qualitie, byting vpon the mouth of the stomacke.

As often as it commeth by the aboundance of meate and fulnesse, the remedie is to prouoke it to vomit. If by coldnesse of the stomacke, then anoynt the stomacke with the Oyle of Bayes warmed, other else lay to the stomacke a plaister made of the seede of Dill, beaten and tempered with the iuyce of Mints.

But if it chance by any heate or coletike quality, then take the oyle of Violets, or of Roses, the iuyce of En-

blo

diue

diue

diue, or of any other such hearbes, the which haue power to infrigidate and coole, and temper the same with womans milke, and anoynt therewith the childes stomacke.

And when it proceedeth by Defect and lacke of meate or emptinesse of the stomacke, then giue to the childe to feede vpon milke, and other good wholesome things to sup: neither passe not greatly though the childe reiect and vomit by again that the which it receiueth, for so much euer will remaine in the stomack that shal be sufficient to sustaine it, and meanely to nourish it.

Against often parbreacking by weakenesse and feeblenes of the stomacke.



Against ouermuch parbreacking, beate foure graines of Cloues, and giue it to the childe to drinke, with foure or fve spoonefuls of red Wine.

Item, take of Masticke, white Frankencense, and the leaues of the red Roses, so much as shal be sufficient, and all these beaten together, temper them with the iuyce of Mynts, and make a plaister of it, laying it to the childes stomacke. **But if the childes vomiting be very vehement,** then put vnto these foresaid things a quantitie of Rose Vineger.

Item, take fine meale, and bake it so hot in an Ouen, or else in a frying-pan ouer the fire, till it waxe browne, then beate it to powder againe, putting it into Vineger, and to these adde the yolke of an Egge hard roasted, Masticke, Frankencense, and Gum Arabecke, and temper all these with the iuyce of Mintes, making of it a plaister, the which lay to the childes stomacke, and to the childes mouth and nose,

hold

hold a warme toste of bread.

Causes of this ill be three. The first, if the child haue taken more milke then it is able to concoct and digest. The second, if the Nurses milke be ouer thin, waterish and fluish. The third, if the same milke be impure, feculent and corrupt. These causes prouoke vomite, and especially if the child also haue a weake and waterish stomack: wherefore ye must helpe the Infant after this manner.

First let the childe sucke lesse then it did before, and then also marke that which the childe doth parbreake, whether it sauour sharply like Vineger, and that it be whitish: For if it be so, then take of white Frankencense eight graines, of dryed Rue twentie graines: beate these to powder, and giue it to the childe to drinke with the syrrope of red Roses.

Or else let the Nurse chaw Cummin, and so put it into the childes mouth: Giue also of the syrrope of Pomegranets, with the powder of drie Mints to the childe.

Take Masticke, Accatia, Xiloloes, Galles, white Frankencense, tosted bread, of each like much, beate them together, putting too of red Roses, and tempering it with the conserue of Roses, and lay it to the childes stomacke.

But if it so be that the parbreaking of the child sauour not after the fashion of Vineger, but after some other soure sauour, & that it be not whitish, but pale or yellowish: then giue it the iuyce of Quinces, and lay this plaster vnto the childes stomacke. Take Barly meale, wilde Mulberries, and Psidium, beate all these together and temper it with Rose water, and lay it to the childes stomacke.

And furthermore, if the childes stomake be somewhat waterish and slow in digestion: then anoynt it with the water of Roses, in the which Muske hath beene dissolved,

or else the water of Myrtills, and giue it to drinke the iuyce of Quinces, with a little Cloues and Sugar, or with a scruple of Nutmegs therewith tempered and mixed.

Against fearefull and terrible dreames.

Also sometimes the childzen be vexed and troubled with fearefull and terrible dreames in their sleepe, which thing for the most part commeth of the abundance of foode, & ouermuch meate or drincke, which for the superfluitie thereof cannot be concoct ne ouercome of nature, wherefore necessarily it putrieth and cozeupeth: the noysome and hideous vapours whereof, flying vp to the head in time of sleepe, cause these terrible phantasies in the sleepe. And thus it may be remedied, First take heede, that yee lay not the childe to sleepe straight after it hath fed, and also let it licke a little Honny, swallowing it downe, so that by it, such things the which be somewhat hard to digest and concoct, may the sooner be digested, and the refuse the more easily to descend into the guts.

Item, euery day giue to the Infant halfe a dram of the Electuarie called Diamuscum, or Diaplicis. Also Treacle in this case is very good, taken with milke; as saith *Rasis*.

Against issuing forth of the Fundament gut:

For the issuing forth of this gut: when the childe laboureth to ease it selfe: Take Myrtills, Acorne cuppes, red Roses dried, burnt Harts horne, burnt Alome, Goates hoofe, Baluastium, and Galles of each like much, and seeth all these together with water, so long till the

the water haue receiued the strength of the ingredients, and with this water being warme, wash the gut, and so conuey it into the body againe, as I haue taught you in the second booke.

Against Tenasmus.

Tenasmus is a disease when the child enforceth it selfe to the stoole, and yet can doe nothing, the which thing oftentimes changeth to children, most commonly proceeding of cold. Against the which, yee shall vse these remedies: Take Garden Cresses and Cummin seede, of each like much, beate them together, and temper them with old butter, and giue it the Child to drinke with colde water.

Item, take Turpentine, and lay it vpon coales, whose fume let the childe receiue beneath in the fundament, the fume being inclosed about with cloathes.

Item, take Tarre, and likewise make fume of it, receiuing the fume as before.

Against Wormes in the belly.

Sometimes there breed wormes in the guts, of the bignesse and quantitie of such as are wont to be in old Cheese, called *Wites*, and some like Lice. And sometime in the belly are engendred wormes of the bignesse of earth wormes, called *Eales*. Against these vse this remedy, Take the water of *Centumnodia*, and giue it to the childe to drinke with milke.

Item, take of white Corall, the scraping of Iuory, of

Harts horne burnt, and of Iroes, of each a scruple, of Suger Candy one ounce & a halfe, of the water of Centumnodia, so much as shall be sufficient to temper all these things before, and of this make suppositaries, ministring to the childe euery day the waight of two drams.

Otherwise, according to Rasis minde; Take of Cummin seede as much as shall be sufficient, and temper it with Oxe gall, making thereof a plaister, which yee shall lay to the Infants Nauell.

Item, Oyle Oliue taken and drunken, a small quantitie thereof, is very good to kill all manner of Wormes which breede in the gut, neere to the fundament. Also take the finest Cotten, and thereof make suppositaries, the which yee shall anoynt with the oyle of Wormewood, or of Rue, or of the Kernels of Peaches, or the oyle of bitter Almonds, and so conuay it into the childes sitting place.

Item, it shall greatly profit the child, if it be washed in the water in which is sodden Wormewood, and the leaues of Peaches.

Item, an oymntment for the same: Take of Wormewood, and of Lupines, of each two drams, of Siler Montanum, Cummin, Cockle, Centory, and Centonicum, and of Harts horne burnt, of each foure drams, all these things beaten together, temper them in the oyle of Wormewood, or of bitter Almonds, the waight of two ounces, putting to it foure drams waight of waxe, and make hereof an oymntment, and anoynt the childes belly therewith by the fire, or in some warme place.

Item, take of Cockle two drams, of Wormewood and Masticke, of each one dram, of Aloes, red Corall, of each two drams, of Coriander perparot, sixe drams, beate all these well together. **Adde also to these,** of Rye meale three ounces,

ounces, of Lupines beaten to powder, six drams, of Saffron two drams, temper all these in two ounces of the iuyce of Rue, & foure ounces of the iuyce of Wormewood, or of the oyle of the same, and make hereof a plaister, and lay it vnto the child's Nauell the breadth of an hand.

Item, giue the child the waight of foure pence of the powder of Aloes Cicotrine, with fayre water first sodden & sweetned with Suger, or else with single Beare : and this no doubt is soueraigne.

Item, against the great and long vnoymes. Take of the iuyce of Wormewood, and of Oxegall, of both two ounces, of Colocinthis eight drams, temper all these well together, adding to it a little wheaten meale, and make hereof a plaister, the which lay to the Nauell of the childe.

Item, a bath for the same.

Take Wormewood and Galles, and seeth them in water, and let the childe be bathed in it vnto the Nauell.

*Of chafing or galing in any place
of the body.*

Against galing or chafing of the child's skin, by reason of the acrimonie and sharpnesse of brine or sweat : Take Myrtills and beate them to powder, and strew thereof on the place.

Item, take of Iroes, of the red Rose, of Cyprus, of Tragacanthum, so much as shall be thought sufficient, and beate them all, or part of them, and strew of the powder on the chafed place.

Item, take of the oyle of Roses one ounce, of white

Frankencense one dram, and melt these together, and take eigh graines of Camphire dissolued in Rose water, & mixe therewithall, and of all this make an oyntment, and anoynt the chafed place therewithall. Also Vnguentum album, and Vnguentum rubrum be good for this purpose.

Item, the decoction and fomentation with the water wherein Plantane, Knot-grasse, Docke rootes, or Bursa pastoris is sodden, is very good for the same.

Of the falling sicknesse.

Sometimes the Infants be vexed and encombrd with the falling sicknesse, and that two manner of wayes. One is, that it hath this disease straight forth with the byrth: Cause of the which is cold and ill humours in the head and braines. Another is, that it taketh this infirmitie after the byrth by some accidentall cause: in which case, if it leaue not the child being a man child, befoze he be five and twentie yeeres of age, and the woman child, about the time of hauing her first flouozes, if it forsake them not in this space, neither by the might of Nature, neither of medicines, then is it like neuer to depart from them.

Again, if this disease come not by nature, but by some accidental cause afterward, then giue diligent heed that the Nurles milke be very good and conuenient to the childes Nature. And for the same purpose, if necessitie require, it shall be very good to purge and cleanse the Nurles body with due and meete medicines, and shee must auoid all such things the which do coole and moisten, and to suffer the child to receiue no more milke at once, then it may be well able to digest.

Against

Against this cruell disease, Authours much commend the roote of a Pionie, onely hanged about the childes necke.

Item, the same roote dried and beaten to powder, and so oftentimes giuen to the childe to take, sometimes with drinke, sometimes with portage, pap, or milke, or any other wayes. Likewise the seede of Pionie is very good.

Furthermore poure now and then into the childes nosethrills, Oyle of Castorium, or the oyle of Costus, or of Euforbium: Also let the childe smell to Rue, and to Asa fetida.

Item, to hang Viscam quersinum, which is gathered in March, the Moone decreasing about the childes neck, is very good. ~~Diuers other things there be, which might be here rehearsed, but this shall be sufficient at this time.~~

[Consumption or pining away of the body.]

When the Infant falleth away, and the flesh rebateeth, remayning nothing but as it were skin and bone, and thereby the child waxeth sicke: Then let the Infant be bathed in water, in which hath bin sodden the head and the feet of a Weather, so long till the flesh part from the bones of his owne accord: and euery time that the childe commeth forth of the bath, first let it be wiped and dried cleane, and then anoynt it with this oymment. Take fresh Butter, oyle of Violets, and oyle of Roses, of each one ounce, of the fat of fresh Porke halfe an ounce, of white waxe two drams: melt all these things together, and make an oymment of it, anoynting therewith the childes body.

Item, take white Waxe, Swines grease, Sheepes tallow, fresh

fresh Butter: melt all these things together, and straine them, making of it an oyntment, and anoynt the childe withall once or twise euery day. But the chiefe hope of restauration, must be in light, restozatiue, and pure nourishing meates,

Of lassitude, wearinesse or heauinesse
of the childes body.

Sometimes it chanceth that the childes members of the body be so feeble, as though it had the palse, so that with those parts of the body the child cannot helpe it selfe, neither can it lift by the hands, armes, ne stand on the feet. If the child haue this disease whilst it sucketh, then let the Nurse be comforted & strenghtened with such things the which haue vertue to heate and to dry. Also let the Nurse feede only on roasted or fryed meates, and that shee forbear from Milke, Fish, and hard or salt powdered flesh: for commonly this disease springeth of cold and moyst humours, besieging the sinewes.

Furthermore, let not the Nurse vse any watered Wine, or mixed, but meere and in his owne kinde: and let her bathe the child euer before she giue it sucke, after anointing it with oyle of Castorium, or the oyle of Costum, and let the child drinke euery day a quantitie of this electuary following.

Take garden Mint, Cinamome, Cummin, drye Roses, Masticke, Fenegreke, Valerian, Amios, Doronicum, Zedoarium, Cloues, Saunders, Xiloaloes, of each a dramme, of Muske halfe a dram, beate all these to powder, and confict them with clarified and deputed Hony, making thereof an electuarie, of the which euery day giue vnto the childe
the

the weight of two pence to drinke with white Wine. If the childe haue this disease in euery part of the body, then take an ounce of Wax, and a dram of Euforbium, the which Euforbium yee shall beate in a morter with fīue or six drops of Oyle, till it be perfectly beaten, then temper them together ouer the fire, adding thereunto so much oyle as may be sufficient to make a seare-cloth, and lay it to the reynes of the backe.

*Of trembling of the body, or of certaine members
of the body; called the Palsie.*

If the child happen to be vexed with trembling, or shaking of the body, or the parts thereof, so that yee feare the Palsie of the same part, or that the falling sicknesse should ensue: then remedy it after this means. Take the oyle of Roses, and the oyle of Spykenard, and temper them together, warming it, & therewith anoynt the back or reynes, and the other shaking members: yemay also take any other oyle the which hath vertue to warme and calefie, as the oyle of Bayes, and such other.

Item, to bathe the childe in the decoction of Rosemary, Sage, Time, Hyssope, Sauery, Alexander, Smallage, &c. is very soueraigne.

If you cannot cure it by this meanes, then Demand further counsaile of the Physicians.

*Against the the strangurie or stone, with stop-
ping of the Vrine:*

Strangury, Disflury, and the difficulty in making of Swater, oftentimes chanceth to children by reason of

of the stone, or aboumdance of grauell, or else many times of some other viscons, slimie, & flegmaticke matter, in maner & forme of Dregs or rags ouerthwarting and crossing the passage, wherby the vrine should passe forth, in such wise, that (without great paine) the child cannot make water, and that yet but in small quantitie at once.

Which of these waies soeuer it come, it shall be very good to bathe the child vp to the Nauell in the decoction of Peritorie of the wall, Mallowes, Holyoke, Linseede, Lillie rootes, Fenegreke, and Sauery, other else a sponge or double linnen cloth dipped therein, eftsfoones to foment the share and neather part of the belly against the bladder.

But in men children chiefly foment them on the straights, betweene the fundament and the coddles, the which place in Latine is called Peritoneum, for in them lyeth the necke of the Bladder. After this bathing or fomentation, dry the places fomented, and whilest they be yet red with bathing, anoynt them with the oyle of Scorpions, to be had at the Apothecaries, or else the oyle called Petroclum.

And if further neede shal require it, ye may apply this plaister following to the foresaid places. Take of Parsley and of Alexander, of each halfe an handfull, of Peritory, Mallowes, Holioke rootes, of each an handfull, seeth these hearbes together in good stale Ale, till such time as they be soft, then powre out the Ale from them, and stampe the hearbes in a stone mortar, adding thereunto of the seedes of Fenegreke and Linc, of each halfe an ounce, being first beaten to small powder.

Item, of Cummin seede the weight of foure grotes, beaten likewise to fine powder, of the oyle of Scorpions, Petroclum, or other appertise Oyle an ounce and an halfe; of all these

these well commixed together, make a plaister, & lay to the places afore said. To speak of any medicines to be administered inwards, it is but folly, for so much as it is so hard to cause a childe to take any thing in.

This difficultie in making water, may ensue by other meanes, wherof we neede not to speake at this time.

Of goggle eyes, or looking a-squint.

If the childe haue goggle eyes, or that it looke a-squint, then first set the cradell in such a place, that the sight may come directly and right in the childes face, neither in the one side, neither in the other, neither about the head, lest it turne the sight after the light. Also marke on which side that the eyes doe goggle, and let the light come vnto it on the contrary side, so to retaine the sight. And in the night season set a Candell on the contrary side, so that by this meanes, the goggling of the eyes may be returned to the right place. And further it shall be good to hang cloathes of diuers and fresh colours on the contrary side, and specially of the colour of light Greene, or yellow; for the childe shall haue pleasure to behold these strange colours. And in returning the eye-sight toward such things, it shall be occasion to rectifie the sight againe. And this shall be sufficient for this time, of the diseases of children after they be borne, making here an end of this third Booke, for this time.

The fourth Booke of the birth of Man.

Of such things the which shall be entreated in this
fourth Booke. Chap. I.

Here in this fourth Booke (by the leaue of God) shall briefly be declared such things which may further or hinder the conception of man, which, as it may be by diuers meanes letted & hindered, so also by many other wayes, it may be furthered and amended. Also to know by certaine signes & tokens, whether the woman be conceived or no, and whether the conception be male or female, & finally, certaine remedies and medicines to further and helpe conception: & thereafter we will (according to our promise in the Prologue) set forth certaine bellying receipts, and so make an end of this whole Treatise.

Of conception, and how many wayes it may
be hindered and letted. Chap. II.



Here is nothing vnder heauen, which so manifest and plainely doth declare and shew the magnificent mightinesse of the omnipotent liuing God, as doth the perpetuall and continuall generation and conception of liuing things heere in earth, by the which is saued, prozogned, & augmented

mented the kind of all things. And where that this Almighty Lord & Creator hath so instituted & ordained, that no singular thing in it self (here vpon earth) should continually remaine and abide: yet hath he giuen from the beginning, and imparted such a power and vertue vnto these mortall creatures, that they may ingender and produce other like things vnto themselues, & vnto their owne similitude, in the which alwayes is saued the seed of posterity. Nowe not this prouision had by almighty God, the nature and kind of all manner of things would soone perishe and come to an end: the which vertue and power of generation many times doth halt and misse, by defect & the contrary disposition in the parts generant: As wee may euidently see in the sowing of Corne, & all other maner of seede. So that there be in all maner of generation three principall parts concurrent to the same, the Sower, the seed sown, & the receptacle or the place receiuing and conteyning the seed. If there be fault in any of these three, then shall there neuer be due generation, vntill such time as the fault be remoued or amended.

The earth vnto all seeds, is as a Mother and Nurse, containing, clipping, & embracing them in her wombe, feeding and fostering them as the mother doth her children in her belly or Matrix, vntill such time as they come vnto the growth, quantitie, & perfection due vnto their nature and kinde: But if this seed conceived in the bowels of the earth, do not proue or fructifie, then be thou sure that either there is let in the sower, in the seed, or else in the earth.

The earth may be ouer watrish, dankish, or ouer hot & dry, or else full of stones, grauell, or other rubbish, or full

full of ill weeds, which may strangle a choise the good corne in his growing: also the seeds may be putrified, or otherwise vitiate and corrupted, so the life & spirit of it vanishes away and destroyed. The sower may unordinately strewe and cast the seeds on the earth, so that if there be no let in none of these parts, concurant to generation, or that the lets be removed and done away, then doubtlesse will ensue multiplication and encrease of that kinde, of the which the seed cometh, according to the natural inclination, the which almighty God hath implanted and set in the kind of all things.

How many wayes conception may be letted,

and how the causes may be knowne.

Chap. III.



Every thing then, the which doth encrease in this kind, must first be conceived in the wombe and Matrix of the Mother, which is apt and convenient for the receipt of such seeds. And (as I sayd before) as there may be defect and lacke in the Mother, retaining the seeds, so may there be fault and defect in the Sower, and in the seede it selfe also.

And in women there are foure generall causes by the which the conception may be impedit and let: overmuch caliditie or heat of the matrix, overmuch coldnes, overmuch humiditie, or moistnesse, and overmuch drynesse. Any of these foure qualities exceeding temperance, may be sufficient causes to let the conception.

Where-

Wherefore the right excellent Physitian Hypocrates in the fift booke of his Aphorismes saith: All such women the which haue cold and dense Matrices, cannot conceiue, and such as haue moyst and waterish Matrices, cannot conceiue, for the power of the seede is extinguished in it: also hauing drye Matrices, conceiue not, for the seed perisheth for lacke of due nutriment & foode: but that Matrix the which hath all these qualities in temperancie, that is fruitfull. This is Hypocrates saying, the which thing also may be well perceiued by a familiar example of sowing of corne.

For if it be sowne in ouercold places, such as be in the parts of a country called Scythia, and in certaine places of Almaine, or in such places where is continuall snow, or frost, or where the sunne doth not shine, in these places the seed or graine sowne, will neuer come to prooue, nor fructifie, but thow the vehement coldnesse of the place in the which it is conceiued, the life & quicknesse of the graine is bitterly destroyed and made voyde.

And further, as concerning ouermuch humidity, if ye sow your graine in a fen or marsh and watery ground, the seed will perish through the ouermuch abundance of water, which extinguisheth the liuelines and the naturall power of the graine and seede.

Likewise if it be sown in such a Countrey or place where is ouergreat heat, not tempered with water and raine, or if the peere be so drye, that there come no raine at all to allay the extreame and seruent heate of the sun, then shall the seed sown, wither and dry away, and the power of it be consumed and burnt.

And if it be sown in dry places, where neuer commeth raine, or on the sand and grauelly places, in such a place

the graine can neuer take, ne pzooue, ne be conceiued in it, to come to any fruit oz pzoofite.

Wherefoze if the matrix be distempered, by the excesse of any of these foure qualities, then must ye reduce it againe to temperancie, by such remedies as I shall shew you hereafter. Likewise may there be defect and lacke in the man: as if the seed be ouer hot, the which the woman shall feelee as it were burning hot, oz too colde, the which she shall feelee as it were in manner cold as yse, oz too fluye oz thin, &c. Diuers other wayes also it may be letted, which shall not need here to be rehearsed.

Now if the woman cannot conceiue, the cause coming of ouermuch frigiditie oz coldnesse in the matrix, that shall she know by these tokens. She shall feelee great cold about the sides, the reines of the backe, and matrix, her vyne shall appeare white and thinnish, and sometimes also somewhat spish and thicke, and all manner of cold things shall annoy her, hot things shall greatly comfort her.

But if it come by ouermuch humiditie of the matrix, that shall shee know by these signes. If the body of her be of a fat and grosse disposition, if with her flowzes issue forth, at the beginning and the latter end of them, a certaine viscus and watery substance, & that her vyne be white, thicke, and sometimes as it were milke: Also if that she feelee great cold and paine about the matrix and pzimie parts, and much dolour in her sides, and in the reines of the backe.

And when ouermuch heate oz dryth in the Matrix is cause of the hinderance of conception, then is the vyne high coloured, red, oz yellow, being thin, with certaine mores appearing in the water: the woman hath great thirst,

thirst, and bitter rising or belchings out of the stomack into the mouth. And many times they that are in this case, are very spare & leane in all their body, hauing also but small quantitie of flowres, the which thing may happen, either by ouermuch watch, or ouermuch fasting, labour, trauaile, sorow, sicknesse, &c. But such women which naturally are thus spare and leane, may very hardly be brought to a temperance againe, and be made apt to conceiue. And this shall be sufficient for this time, to know which qualitie by his excesse causeth sterility. Now will we shew how it shall be known, whether lacke of conception be in the woman, or else in the man, and how to know whether the woman be conceiued or no, according to the minde of right expert Physitians.

How to know whether lacke of conception be of the woman or of the man, and how it may be perceiued whether she be conceiued or no. Chap. IIII.

If wee be desirous to know whether the man or the woman be hinderance in conception: Let each of them take of Wheate and Barly cornes, and of Beanes, of each seuen, the which they shall suffer to be steeped in their seuerall vrine the space of twenty & foure houres: then take two pots, such as they set Gills-flowres in, fill them with good earth, and in the one let be set the wheate, Barly, & Beanes steeped in the mans water, and in the other the wheate, Barly, & Beanes steeped in the womans water, & euery morning the space of eight or ten dayes, let each of them, with their proper vrine, water the said seeds sowne in the foresaid pots, and

and marke whose part doth proue, and the seeds therein containd doth grow, in that partie is not the lacke of conception, and see that there come no other water or raine on the pots: but trust not much this farre set experiment.

Item, according to Hypocrates writting, if ye wil know whether the fault be in the woman or no, then let the woman receiue into her body vnderneath, being well & closely closed round about, the fume of some odoriferous perfume, as Laudanum, Storax, Calamite, Lignum Aloes, Musk, Amber, and such other, and if the odour and savour of such things ascend thoro' her body by vnto her nose, ye shall vnderstand that sterilitie cometh not of the womans part: if not, then is the defect in her.

Item, if she take Garlick, being pilled out of the husks, and conuay of it into the priuie parts, and if the scent of it ascend by thoro' the body vnto the nose, the woman is faultlesse: if not, then is there lacke in her. These tokens, although they haue a certaine reason and appearance, yet be they not alwaies infallible, but only likely, whether she be conceived already or no, ye shall know by these signes. First the flowres issue not in so great quantitie as they are wont, but waie lesse and lesse, & in manner nothing at all cometh from them. Also the breasts begin to waie rounder harder, & tiffer then they were wont to be: the woman shall long after certaine things, other wise then she was bled to doe before that time, also her vrine wareth spiss & thickish, by retention of the superfluities. Also the woman feelth her matrix very fastly and closely. But, inasmuch that as Hypocrates saith the point of a needle may scarce enter.

Item, to know whether she be conceived or no, according

ding to Hypocrates mind, in the list of his Ampho. Giue vnto a woman when she is going to bed, a quantity of Millieratum to drinke, and if after that drinke she feele great paine, gnawing and tumbling in her belly, then be sure that she is conceived. This Millieratum is a drinke, made of one part wine, another part water, sodden together with a quantitie of Honey.

But if ye be desirous to know whether the conception be man or woman, then let a drop or twaine of her milke be milked on a smooth glasse, or a bright knife, or else on the nail of one of her fingers, & if the milke spread abroad vpon it by and by, then it is a woman child: but if the drop of milke continue and stand still vpon that the which it is milked on, then is it a signe of a man-child.

Item, if it be a male, then shal the woman with child be wel coloured, & light in going, her belly round bigger toward the right side than the left (for commonly the man child lyeth in the right side, the woman in the left side) & in the time of her bearing she shall better digest and like her meat, her stomack nothing crasse or fester.

Of certaine remedies and medicines which may further the woman to conceive. Chap. V.

After this then for the most part consisteth & consisteth of the disemperancie of one of the sefoare fornamed qualities: wherefoze the remedy and cure of the same, when it chanceth, must be done by such things the which haue contrary power and operation to the excessive quality, for by that shall it be reduced to his temperancy again.

As if that coldnesse and moystnesse exceeding temperancie in the Matrix be occasion of sterilitie, then must wee apply such things to that place the which be of nature hot and dry, the which may calise and warme the place, and also dry vp the ill moystnesse and humors contained in the same, hindering conception.

And because that the most generall and common cause of sterility both proceed of cold, waterish, and flegmaticke humors, which bedewing the inner sides and hollownesse of the Matrix, with the port and mouth thereof also, causeth that the seed sent from the man into the womans wombe or Matrix, cannot there remaine ne cleaue: neither is the mouth or port of the wombe apt or able to close it selfe sufficiently after reception of the seed, the flegme and stumie humors withstanding it, the which humors they be distressed, or dried away, the seed alway slippeth, and slideth forth as fast as it entereth in.

Wherefore to remedy and to do away the foresaid impediment, ye shall vse the means that followeth.

First, within a day or two after the womans termes be passed, let her by the aduice of some Physitian, take a Purgation, which may purge flegme and waterishnesse, and then the next or the third day after, let her sit in a Bath vp almost to the Navell, in the which Bath yee shall decoct and seeth these Hearbes following. Take of Bay leaues, Mallowes, red Mints, Mirtills, Camomill, Marioram, Marigolds, of each an handfull, of Sage three handfulls, of Mercurie and Brankursin of each two handfulls, seeth all these hearbs together in faire water, or (if it were for a noble woman) in halfe water, and the other halfe Red Wine, in this bath let her remaine the space of a good halfe
 hour

houre, and a litle before that shee come forth of the Bath, giue her to drinke of this electuary following.

Take of Spike, Nutmegges, Cloies, Galingall, Cinnamon, and long Pepper, of each the weight of a groate, of Annis seede the weight of two groates, of Sage leaues dried, the weight of three groates, all these things (each by themselves) beaten to small powder, temper them altogether in so much pure clarified Honny, as may be sufficient to receiue all the powder, other else commixt with this powder so much fine Sugar, as the weight of the powder amounteth vnto, whereof yee shall giue vnto her at once the weight of two groates, with eight, nine, or ten spoonfuls of good White or Claret Wine, or else with good Malmesey or Muscadell.

And all this must be done either fasting in the morning, one houre before breakfast, or dinner, other else five or six houres after dinner, so that it be not done vpon a full stomack. But if ye take the bath and the Electuarie in the morning, then at night three or foure houres after supper, let her receiue vnderneath her clothes, the vapour of these things following, into the priuie. Take of Lauander dried, of vnset Time, Bay berries, Iuie leaues, of each halfe a litle handfull, of white Frankencense the weight of foure groates, of Sage dried, or other, two litle handfulls, of Rosemary leaues one handfull, seeth these together in faire water, and when they be perfectly loddeth, then let the woman set her selfe ouer the vapour therof sitting groueling, other else on a collier made for the nonce with a tunnel or conduite, thorow the which the vapour may be directed into the womans priuie passage, (or neere thereby) that the vertue thereof may approach vnto the wombe or wombe port.

Yee may also in the same water dip Wooll, or else fine linnen clouts, and so conuey it into the priuie passage, there

to remaine the space of one or two houres. This bath, electuary, and vapour, I counsell them that haue neede, to vse the space of three dayes continually, and then, the third night to company with her husband, and by the grace of God she shall be sped.

There be somtimes, that with the vse of the bath only, or the electuary alone, either the vapour, without any farther remedy, haue bene aptified to conception: but who that vseth it as is aboue mentioned, worketh the surer way.

These shall be sufficient remedies for want of conception, proceeding of cold, moyst, and flegmatick humidities. Now if it come by any distemperancie in heate & dryeth, then let her be purged of choler, or other unkind heate bred in the body, by things apt and meate for that purpose, and then after ward to vse baths, electuaries, and vapours, of moderate cooling things, as of Roses, Violets, Lettuse, Purslaine, Plantane, and diuers other.

But forasmuch that most commonly the unaptitude of conception (in women having their health) springeth of the superfluitie of cold & moyst humors (whereof we haue already spoken) therefore all other impediments left apart, yee shall hold yee content with this at this time. For if I would make mention of all the occasions wherby conception may be let, or impedit, then should I here alleadge and bring in all the diseases that may happen to a woman in that part, with the remedies thereof, which were a long worke, and not proper for this volume.

In this sixt Chapter is entreated of diuers bellifying receipts, as yce may hereafter read.

The embellishing or bellifying medicines wherof I intend to speak here, be not to be vnderstood to be of that sort, wherby any adscititious or outward foztaine beautie or set colours should be acquired or gotten, the which farre set and damnable curiositie, I doubt not but that all honest & vertuous sad women do vtterly abhorre and contemne: but here mine only meaning is, to shew how to remoue certaine blemishes, and as it were weedes of the body, through the which many times the naturall beautie thereof is obscured & defaced. For as in a faire Garden, be it neuer so beautifull, yet if it be not regarded and looked vnto, the weedes entermingling themselues among the good hearbs, wil defozme & emperish the good grace of them. For in the earth, be it neuer so wel diligented & picked, yet alwayes therein will remaine some sparkes and seeds of vnlooked for weedes, the which euer, when time and season serueth, Nature thrusteth forth.

Likewise in the body of man, among the good & necessary humours is some sparke or qualitie of ill & vnnecessary humors, with the which Nature being offended and cloyed, expelleth and driueth them forth sometimes into one place, & sometimes into another, according to the aptitude or feebleness in resistance of the place receiuing it, and the force or violence of nature (therewith greued) sending it, so that the superfluities found in the hypper part & face or superficie of the skin, enstureth

ensueth by the superfluitie and dominion of like matter contained & commixed in the vaines among the blood, and is a great euidence and testimonie thereof. But here I will not speake of all kinds of bitter diseases springing of this inward corrupted humours, but only such things as commonly chance to men and women without any imperishment of their health.

As for example, first I will briefly declare the sickness of the head, called in Latin *Perrigo*, in English the Dandruffe of the head, the which is, when that at the kembering and scratching of the head, certaine white scales, as it were bzanne, fallerh off from the head, and lyeth very thicke among and vnder the haire.

Of the causes and remedies of Dandruffe.
of the head.

The cause of this Dandruffe commeth by abundance of flegmaticke humours, commixt with the blood, the which dayly and hourly by incessable sweating, euaporateth and issueth forth of the pores in the skin that couereth the panbone, and as fast as it issueth forth, dryeth on the bitter superficie of the skin. and there remaining and gathering together, becommeth euery day more and more, thereto greatly helping the Forrest of haire which couereth, harboureth, and retaineth such superfluities, more in those places then in any other, where no haire groweth: & most commonly they that haue blacke haire haue more store of Dandruffe then others. This humour suffred ouerlong to raigne on the head, destroperh and corrupterh the rootes of the haire, making them to fal off in great plenty, and specially

cially in blembing. And although this superfluity be not cleanly, yet notwithstanding it shall be no widdome for me to teach, ne any other herewith encumbzed to learne how to stop it, for feare of further inconueniencies: but onely I counsaile you once in ten dayes at the least, to wash and scoure the head cleane with good lye, wherein let be steeped in a linnen bag, of Annis seede, Commin, dried Rosemary, Fenegreke, and rindes of Pomegranates, of each like much: and beware that after the washing of your head ye take no cold, before the head be perfectly dryed.

And whereas some say, that they which vse oft washing of their heads shall be very prone to head ach: that is not true, but onely in such that after they haue beene washed, rolled by their hayre (being yet wet, about their heads, the cold whereof is dangerous to bring them to Catarrhes and pokes, with other inconueniences, whereof all diligence must be had that the head may be exactly well dryed with warme cloathes, whilst the head is yet hot of the washing, and then neuer feare any inconueniences, but rather conuenience & commoditie: and let this be done also fasting in the morning, or else one houre before supper, or fure houres after supper, This oft washing shall purifie the skin of the head, and feedfast the hayre from falling, leuiate and lighten the head, with all the senses therein contained, and greatly comfort the barynes.

To take away hayre from places where it is vnseemely.

Tem, sometimes hayre groweth in places vnseemly and out of order: as in many maidens & women the hayre groweth so low in the foreheads and the temples, that it disfigureth them, for this ye may vse three wayes

wayes to remoue them : either to plucke vp one after another with pincers, such as many women haue for the nonce, other else with this lee following.

Take new burnt Lime foure ounces, of Arsenek an ounce; steepe both these in a pynt of water the space of two dayes, and then boyle it from a pint to the halfe.

And to proue whether it be perfect, dippe a feather therein, and if the plume of the feather depart off easily, then it is strong enough : with this water then anoynt so farre the place that yee would haue bare from hayre, as it liketh you, and within a quarter of an houre pluck at the haire and they will follow, and then wash that place much with water wherein Bran hath beene steeped : and that done, anoynt the place with the white of a new layd Egge and oyle Oliue, beaten and mixt together with the iuyce of Singrene or Purslaine, to allay the heat engendred of the foresaid lee.

The third way to remoue haire, is a plaster made of very dry pitch, and vpon leather applyed to the place, the hayres being first shauen; or cut as neare as can be with a payre of Scyfers.

Now when the hayres be by the rootes, then to let them that they grow no more, take of Alome the weight of a groate, and dissolue it in two spoonefulls of the iuyce of Nighshade, or of Henbane, and therewithall anoynt the place two or three times every day the space of nine or ten dayes, and hayre will grow no more in that place.

To do away Frekens, or other spots
in the face.

These frekens, and such other spots in the face, or other where in the body, may be taken away by often anoynting them with the oyle of Tarter, to be found

found alwayes at the Apothecaries: and surely that oyle is
soueraigne for that purpose.

Item, take Eleborus, and seeth of it an ounce in halfe a
pynte of strong white Vineger, till halfe be consumed, then
mixe therewith Hony foure spoonefuls, and the weight of
a penny of Mercury sublimed (to be had at the Apotheca-
ries) seeth these together againe till it become thicke: with
this anoynt the Frekens, and it will destroy them.

This is also very good for the Moophew, and other
discoloration or stayning of the skin.

To destroy Warts, and such like excrescences
on the face or else where.

For this purpose nothing is so excellent, as euery
day once (the space of three or foure dayes) to drop
one drop of strong water, called Aqua fortis, on them;
for this destroyeth them in very short time.

Item, the iuyce of a red Onion, and the iuyce of Mari-
goldes, is very good for the same.

Item, dissolue a little of Mercury sublimed in fair water,
and therewith drop the Warts, and they will soone wither
and consume away.

To cleare and clarifie the skinne, in the hands,
face, or other parts of the body.

For this there is nothing better then to take one
spoonfull of the oyle of Tarter, and five spoonefuls of
water, with these commixed together, wash the hands,
face, and other parts, for it scoureth, cleanseth, and purifieth
the skinne soueraignely, and will suffer no filthinesse to re-
maine.

maine in the pores of the flesh. And this oyle of Tarter is made on this wise.

Take Wine lees dried, the which the Goldsmithes do call Arguyl, and beate it into powder, and then fill thereof a Goldsmiths crudible, and set it among hot coales, till the Arguyl begin to waxe blacke: then take it out of the fire, and let it coole, and bind it in a linnen clout, and hang it a little ouer the vapour of hot boyling water: that done, hang this clout, with the Arguyl, in a glasse with a broad mouth, so that the bag or clout touch not the bottome of the glasse, and the water or oyle called Tarter will drop downe a little and a little: and the sooner, if it stand in a very cold and moist Cellar.

Item, to scoure the hands and the body, some vse to wash their hands with the powder of Oresse, which is the roote of the blew Flourdelucc, and some with Beane flower.

Item, the yolke and white of egges is good for that purpose, and so is Hony,

*To supple and mollifie the ruggednesse
of the skinne.*

A Noynt the skinne with the oyle of sweete Almonds, the same is very good also for chappings of the lippes or hands.

Item, Deere suet is very proper for the same purpose, especially being well washed and tempered with Rose water, wherein hath bin dissolued two or three graines of pure Muske.

Against

*Against sodaine rising of pimples through unkind beate
in the face, or else where.*

TAke the white of an egge, & beate it wel with a spoone,
and then therewith commixe two spoonefulls of Sallet
oyle, one spoonefull of Rose water, another of the
iuyce of Sorell, and halfe a little spoonefull of Viacger, here-
with anoynt the pimples and risings.

To keepe and preserue the teeth cleane.

First if they be very yellow and filthy, or blackish, let
a Barber scoure, rub, and picke them cleane, and white;
then after to maintaine them cleane, it shal be very good
to rub them every day with the roote of a Mallow, and
to picke them cleane that no meate remaine and putrifie be-
tweene the teeth.

Item, take of the smal white pibble stones which be found
by the water sides, & beate them in very small powder, here-
of take an ounce, and of Masticke one dram, mingle them to-
gether, & with this powder once in foureteen daies rub ex-
actly your teeth, & this shall keepe your teeth faire & white:
but beware ye touch not, ne vex the gummies therewithall.

Item, to make stable and stedfast the teeth, and to keepe
the gummies in good case, it shall be very good every day in
the morning, to wash well the mouth with red Wine.

Of stincking breath.

Stinck of the breath commeth eyther by occasion
bred in the mouth, or else in the stomack. If it come
from the stomacke, then the body must be purged by
the

the further aduise of a Physitian. If it be engendred in the mouth only, then most commonly it commeth of some rotten and corrupted hollow teeth, which in this case must be plucked out, and the gummes well scoured and washed with Vineger, wherein hath beene sodden Cloues and Nutmegs. The cleanly keeping of the teeth, doth conferre much to the sauerinesse of the mouth,

Of the ranke saour of the arme-holes.

This vice in many persons is very tedious and lothsome: the remedy whereof is, to purge first the cholericke and eager humours, originall causers of the same, and afterwards to wash the arme-holes oftentimes with the water wherein Wormewoode hath beene sodden, together with Camomill, and a little quantitie of Aloë.

Item, Authours doe write, that the roote of Artichokes (the pith picked out) sodden in white Wine, and so drunke, doth auoyd the stench of the arme-holes, and other parts of the body, by the vrine. For (as Galen also doth testifie) it prouoketh copie and plentie of stinking and vnsaue-rie vrine from all parts of the body, the which propertie it hath by speciall gift, and not onely by

his hot qualitie. And thus here I

make an end of this fourth

and last Booke,

20 IY 64

FINIS.

